

Concordia Theological Monthly



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*Address all communications to the Editorial Committee in care of
the Managing Editor, Walter R. Roehrs, 801 De Mun Ave.,
St. Louis 5, Mo.*

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The Christian Hope

By HERBERT J. A. BOUMAN

An essay delivered at the Pastors' and Professors' Conference of St. Louis and Vicinity, Concordia Seminary, St. Louis, Mo., Nov. 8, 1954.

INTRODUCTION

THE general theme of the second assembly of the World Council of Churches at Evanston was "Christ, the Hope of the World." The theme of this essay is related to the message of Evanston. It bids us take note of the fact that we are to deal with the concept "hope" as qualified by the word "Christian." The world also has hope, or rather, hopes; for it has no single, well-defined aspiration. The hope of the world is materialistic, this-worldly, earth-bound. But the hope of the world is illusory. It has no solid basis, no tangible object or goal. It is a Christless hope. "Christ, the Hope of the World" could be a contradiction in terms, if we take "world" in the theological sense as the very antithesis of Christ and the gifts of His kingdom. The world's hope does not spring from Christ, nor does it focus on Christ. There is, therefore, a sharp cleavage, an impassable gulf fixed, between the hope of the world and the Christian hope. And yet, "Christ, the Hope of the World" is wholly relevant. Whether the world knows it or not, whether the world believes it or not, the only hope for the world is Christ. He is the only Source, and He is the only Goal.

But even among professing Christians there is no unanimity as to what constitutes the Christian's hope, what its basis, its prerequisites, its scope, its practical implications are. It was a representation of an impressive portion of Christendom, of the church in the world, that met in Evanston as the assembly of the World Council of Churches. Here was a wide diversity in color, race,

nationality; here were delegates from Iron Curtain and free countries, from congregational, episcopal, evangelical, nonevangelical, confessional, anticeedral, liturgical, unliturgical, conservative, traditionalistic, liberal groups. The one unitive factor was a relation to Christ. All were asked to take shelter under the slogan "Christ, the Hope of the World."

Obviously not all viewed the relationship to Christ in the same way. Christ, the Hope of the world? What Christ? What kind of hope? For whom? For what time? From what? How realized? These questions clamored for an answer. Two main emphases in relation to the theme were evident: (1) Christ is the Hope of the world for now, primarily, though not exclusively. This appears to include an admixture of fear. Conscious of all the threats to our civilization stemming from the atomic Frankenstein and its manipulation in the hands of unscrupulous atheistic tyrants, the church had better get busy and produce a sufficient and sufficiently influential bloc of people, who might then assume control of the terrifying complexity of our present life. (2) Christ is the Hope of the world for the time that is to come, first and foremost.¹

To put these two hopes in opposition to each other is certainly an oversimplification. We are all agreed, presumably, that an emphasis on the this-worldly implication of the Christian hope to the exclusion of its eschatological aspects completely distorts the Scriptural picture. But we may get some argument if we say that an exclusively otherworldly picture is likewise a distortion. Yet this is true. Again, any commingling of the two aspects of hope, or placing them in antithetical relationship, or merely laying them side by side, or in an unrelated sequence, the one after the other, or failing to observe the proper order, will result in utter confusion and the practical diminution or even frustration of either side. The Christian hope is not a *Gegeneinander*, nor a *Nebeneinander*, nor simply a *Nacheinander*, but an *Ineinander* and a *Durcheinander*, and that not in the sense of a confused muddle, but as expressing a causal relationship. The Christian has hope for this life and for the life to come; that is to say, the Christian's hope comes to grips in a very practical way with the problems of this life, because, untrammelled by the things of this world, it has first oriented itself to that which is out of this world. St. Paul, indeed, finds the pros-

pect of a hope in Christ confined to this life superlatively tragic, yet he does recognize that there is also a hope in this life: "If in this life *only*" (μόνον), he says, "we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Bearing in mind these few *prolegomena*, let us proceed to an investigation of "The Christian Hope."

I. THE NATURE OF HOPE

The basic meaning of the Greek word ἐλπίς is expectation, an awaiting of some future event. In itself, ἐλπίς is a neutral word. The coming event toward which hope looks may be either good or bad. But even in classical Greek the term connoted mostly the expectation of something good. The ancients reckoned the four στοιχεῖα, the elemental principles of life, as πίστις, ἀλήθεια, ἔρως, and ἐλπίς.² Hope is, in fact, a necessary attribute of life itself. "To him that is joined to all the living there is hope" (Eccl. 9:4), or, "Where there is life, there is hope." The absence of hope means death and hell. "Abandon hope, all ye who enter here," is the sign at the entrance to the inferno.

In Biblical language ἐλπίς has a constructive meaning exclusively. It is a singularly optimistic word. It is a "good" hope, an anticipation of a future development or consummation that is all good. This is true even when there is no apparent basis, yes, when all signs point to the extinction of hope. The Christian, like Abraham, "against hope" believes "in hope" (Rom. 4:18).

In the Old Testament, particularly in the Psalms, hope is seen as an anticipation of good, coupled with confidence, a longing expectation, together with patient waiting, usually from the situation of present straits, be they spiritual or physical.³

The LXX uses ἐλπίς to translate such words as תִּבְּרָא, trust; מִצְּדָה, flee for refuge; לָמַח, wait, hope; מִצְּדָה, that to which one flees for refuge; תִּבְּרָא, expectation.⁴

In the New Testament this basic meaning is continued, emphasized, and associated particularly with the expectation of the ultimate and perfect deliverance at the end of our earthly life or at the return of Christ, and thus becomes emphatically eschatological.⁵

Ἐλπίς is construed as εἰς τινα, as directed unto someone as object; ἐπὶ τινι, as built on someone or something as its foundation; ἐν τινι,

as reposing safely within someone or something, 1 Cor. 15:19; and ἐπὶ with the accusative, as the direct object.

Ἐλπίς is often associated, or taken as synonymous, with: ἀπεκδέχεσθαι, be seriously receptive to; ἐπιζητεῖν, seek earnestly; ὀρέγειν, *recken*, stretch forward to grasp something; ἀποβλέπειν, look forward to; ὑπομένειν, wait patiently for.⁶ Cremer: "The New Testament hope is the prospect of a condition that will satisfy all needs, supply all wants, liberate from all restrictions of life, all consequences of sin, since over against the uncertain present a truly satisfying future beckons, on the basis of faith in the promises and facts of salvation."⁷ Hope from the viewpoint of time is the opposite of realization. Rom. 8:24: "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" We are reminded of our Lord's words to Thomas, John 20:29: "Blessed are they that have not seen and yet have believed."

II. HOPE AND FAITH

It is clear that there is an intimate connection between hope and faith, so much so that they are almost synonymous in many places. Hope and faith can never be conceived the one without the other. Hope follows from faith. Hope deals with the "not yet" aspect of trust in God's promises. Hope is faith projected into the not yet consummated, but certainly expected, future. Rom. 15:13: "Now, the God of hope fill you with all joy and peace in believing," ἐν τῷ πιστεῦειν. Heb. 11:1: "Now, faith is the substance of things hoped for," πίστις ἐλπιζομένων ὑπόστασις. 1 Peter 1:21: "Who by Him do believe in God . . . that your faith and hope might be in God." Our Confessions attempt to state the specific difference in this way: "If, however, anyone wishes to make a distinction, we say that the object of hope is properly a future event, while faith has to do with future and present matters, and accepts in the present the forgiveness of sins as set forth in the promise."⁸ Werner Elert: "Here faith takes the form of hope, which in the specific sense of faith in the future and of patient expectation becomes a criterion of the Christians."⁹ Elert's remark that "there can be no Christian love where there is no Christian faith"¹⁰ may with equal validity be changed to read, "there can be no Christian hope where there is no Christian faith."

It therefore becomes axiomatic that where there is no faith, there is no hope. Those who are "without Christ" are described as "having no hope, and without God in the world" (Eph. 2:12). Non-Christians react to sorrow as those who "have no hope" (1 Thess. 4:13).

III. THE BASIS OF HOPE

Since the Christian hope is so closely joined with Christian faith, we expect the ground from which hope springs and on which it rests to be the same as for saving faith. This is indeed the case.

First of all, hope rests on God's revelation of Himself in the Scriptures; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). That is to say, just as God's punitive judgments upon a perverse Israel were "written for our admonition" as warning examples (1 Cor. 10:11), so the evidences of God's mercy in Bible history were written to provide the Christian with a sure ground for his hope.

Specifically, then, it is the Gospel, the good news of God, that creates hope, "the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel" (Col. 1:5). Abraham's hope depended on "that which was spoken, So shall thy seed be" (Rom. 4:18). St. Paul knew himself accused before Agrippa "for the hope of the promise made of God unto our fathers" (Acts 26:6); he directly calls the Christian hope "the hope of the Gospel, which ye have heard" (Col. 1:23).

Now, hope arising from trust in God's promises involves confidence in God Himself, as He is and as He has revealed Himself in His attributes. "Hope," says St. Paul, "maketh not ashamed, because the love of God is shed abroad in our hearts" (Rom. 5:5); he prays that Christians "may abound in hope through the power of the Holy Ghost" (Rom. 15:13); he reminds the Thessalonians that God "hath given us everlasting consolation and good hope through grace" (2 Thess. 2:16); and St. Peter emphasizes that our "lively hope" rests on God's "abundant mercy" (1 Peter 1:3). This is an unshakable foundation because of God's faithfulness. We have "hope of eternal life," because "God, that cannot lie, promised" it "before the world began" (Titus 1:2).

To say that the Christian hope is based on God's promises and

God's attributes is the same as saying that our hope rests on our Lord Jesus Christ (cf. 1 Thess. 1:3) and His redemptive activity; for Christ is the consummate exegesis of God's being and purposes as they concern mankind (*ἐκεῖνος ἐξηγήσατο*, John 1:18). Our hope is *ἐν Χριστῷ*, and again, specifically, in His resurrection, as the comprehensive summary and guarantee of all He is and does for us. It is "by the resurrection of Jesus Christ from the dead" that God "hath begotten us again unto a lively hope" (1 Peter 1:3). Christians "believe in God, that raised Him up from the dead . . . that your faith and hope might be in God" (1 Peter 1:21). Indeed, "if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead" (1 Cor. 15:19, 20). So completely and exclusively is Christ the embodiment of the Christian hope that St. Paul directly makes this identification: "Christ Jesus our hope" (cf. 1 Tim. 1:1), and flatly equates those "without Christ" with those "having no hope" (Eph. 2:12).

However, Christ and His work, no matter how precious, are of no help to us unless what Christ accomplished is directly pertinent to us in our condition of sinfulness and hopelessness. Thank God, it is. Christ not only died and rose again, but He did it "for our sins" (1 Cor. 15:3). Christ "was delivered for our offenses and was raised again for our justification" (Rom. 4:25). And our boasting of hope is in the context of our "being justified by faith" (cf. Rom. 5:1, 2). Our hope is the "hope of righteousness by faith" (Gal. 5:5), "that, being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

In establishing the saving contact between Christ and us, the work of the Holy Spirit is already implied. It is also expressly stated. The love of God which provides so excellent a ground for the Christian hope is "shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5:5). We are to "abound in hope through the power of the Holy Ghost" (Rom. 15:13). We wait for the hope of righteousness "through the Spirit," *ἐν πνεύματι* (Gal. 5:5). One of the marks of that inner unity that brings all Christians together is "one Spirit, even as ye are called in one hope of your calling" (Eph. 4:4). It is due to the regenerating and renewing activity of the Holy Ghost "that we should be made heirs" (Titus 3:5-7).

To recapitulate: the basis of the Christian hope is God, the Triune God, in His attributes, His wondrous works, His self-revelation in Christ, as communicated to us in His Word by the operation of the Spirit, who takes us — children of wrath, captives of Satan, blind, dead in trespasses and sins — and begets us again through the Gospel and the washing of regeneration and makes us the children of God, "heirs of God, joint-heirs with Christ." Where this Scriptural basis is lacking, there can be no good hope. The hope of the Emmaus disciples that Jesus of Nazareth "should have redeemed Israel," i.e., in an earthly sense, was proved false, because there was no Scriptural warrant for this kind of Messianic hope (Luke 24:21).

IV. THE GOAL OF HOPE

It is of the essence of hope to look and stretch forward to a blissful future. Having considered that which gives rise to the Christian hope, we now focus our attention on the goal to which it is directed.

"We are saved by hope," says St. Paul (Rom. 8:24). Christians are exhorted to put on "for an helmet, the hope of salvation" (1 Thess. 5:8). In St. Peter's grand hymn of praise concerning the "lively hope" the realization of hope is described as "reserved" for those "who are kept by the power of God through faith unto salvation" (1 Peter 1:5). This aspiration of the child of God finds expression in the Psalmist's longing sigh, "Lord, I have hoped for Thy salvation" (Ps. 119:166).

The Christian's hope of salvation is not confined to an expectation of future bliss for the soul only, while the body lies a-mouldering in the grave, but it includes the whole man. Hope in the resurrection of the body is emphatically affirmed. "Of the hope and resurrection of the dead" St. Paul was "called in question" (Acts 23:6). Together with his fathers, the Apostle has "hope toward God . . . that there shall be a resurrection of the dead" (Acts 24:15). Christians grieving over the fate of their departed loved ones are admonished not to sorrow hopelessly, but to believe that on the basis of Christ's resurrection God will also bring with Him all who "sleep in Jesus" (1 Thess. 4:13, 14). Therefore the believer faces his death unafraid, because "my flesh shall rest in hope" (Acts 2:26), and is ready to insist with Job that when the

Goel, the Redeemer, "shall stand at the latter day upon the earth," he, the believer, in his "flesh shall see God" (Job 19:25). This is certain beyond debate. Jesus Himself (Luke 20:36) calls the believers the "children of the resurrection."

The Christian hopes for the resurrection not as an end in itself, but as an entrance into eternal life, the full enjoyment of the blessed inheritance that the Father has prepared for His own from the foundation of the world. Though still like a minor who is under tutors and governors (Gal. 4:1, 2), the child of God nevertheless has the sure prospect of entering upon the unlimited exercise of his inheritance in the Father's good time. That will be glory indeed!

How the New Testament writers love to dwell on this theme! St. Paul prays "that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" (Eph. 1:18), and he thanks God "for the hope which is laid up for you in heaven" (Col. 1:5). The result of our justification is that "we should be made heirs according to the hope of eternal life" (Titus 3:7). The ground for the disciples' rejoicing is to be that their "names are written in heaven" (Luke 10:20). Having suffered here with Christ, it is the Christians' hope that they "may be glorified together" (Rom. 8:17). So transcendently beautiful is this prospect that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Radiant with ineffable glory is St. Peter's picture of the Christian hope. It looks forward "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you" (cf. 1 Peter 1:3, 4). St. John the Divine was given a glimpse of that glorious inheritance and recorded it for posterity in Rev. 7:9ff. (Cf. also Hebrews 11 for its many implications for the Christian hope.)

The final phase of the Christian's hoped-for goal is expressed in our Creed in the words: "From thence He shall come to judge the quick and the dead." This return of Christ in glory is given powerful emphasis in Scripture. To fan the flame of hope in the Christian breast, St. Paul declares that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). This is the Apostle's

own confident hope as he knows the hour of his departure to be approaching; for "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:8). This is but an echo of our Lord's own statement: "Then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:27, 28). On that great day of the Lord the tensions between the "now" of assured possession and the "not yet" of full fruition will be finally and forever resolved, as St. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

To sum up: The goal of the Christian hope is overwhelmingly eschatological, otherworldly, winged, and soaring far above the lyrical capacity of the most inspired poet. The goal of the Christian hope is complete reunion with God,¹¹ the total restoration of the *status paradisiacus*. And that means ἐν Χριστῷ forgiveness and salvation and resurrection and life and glory and bliss and the crown of eternal victory, in the presence of *Agnus Rex*, the exalted Lamb upon the throne. "Even so, come, Lord Jesus!" "As the sum of all, deliver us from evil; from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Thyself in heaven."

V. THE CHARACTERISTICS OF THE CHRISTIAN HOPE

From the contexts in the New Testament, hope emerges in singular richness and versatility. The Christian hope is joyful: "Rejoicing in hope" (Rom. 12:12; see also Rom. 5:2; Rom. 15:13; Acts 2:26; Heb. 3:6); patient: "Remembering without ceasing your . . . patience of hope in our Lord Jesus Christ" (1 Thess. 1:3; cf. Rom. 5:4; 8:25; 12:12; 15:4; Gal. 5:5); confident: "Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5:3-5); blessed: "Looking for that blessed hope" (Titus 2:13); living: "Who hath begotten us again unto a lively hope" (1 Peter 1:3); persevering: "If we hold fast the confidence and the rejoicing of

the hope firm unto the end" (Heb. 3:6; cf. 1 Peter 1:13; Heb. 6:11); resilient: "This I recall to my mind, therefore have I hope" (Lam. 3:21; cf. Is. 57:10). Hope is associated with peace: "The God of hope fill you with all joy and peace in believing" (Rom. 15:13; cf. Rom. 5:1, 2); love: "Charity hopeth all things" (1 Cor. 13:7; cf. 1 Thess. 1:3; 5:8); courageous frankness: "Seeing, then, that we have such hope, we use great plainness of speech," πολλῇ παρρησίᾳ (2 Cor. 3:12). And, finally, it must not be overlooked that the Christian hope is doxological. It inspires the believer to lift up his soul in adoring worship and praise to God, the Author of every blessing: "Blessed be the God and Father of our Lord Jesus Christ, which . . . hath begotten us again unto a lively hope" (1 Peter 1:3; 2 Cor. 1:3f.; Ps. 43:5). What a host of shining, positive, constructive attributes!

Thus we see the Christian hope as it really is. It is not colored by chiliastic dreams, nor is it a "God's in His heaven, all's right with the world" superficial optimism, nor an enthusiastic binge of self-intoxication. On the contrary, the Christian hope is marked by an intense realism, a highly sober appraisal of the increasing evil of this present world, and a knowledge that it cannot but arouse vehement opposition on the part of the world (Acts 23:6, 7; see 1 Peter 3:15, 16; 4:7, 13; 5:8f. in the light of 1 Peter 1:3).

The Christian hope flowers with especial beauty and vigor in a soil of tribulation and affliction (Rom. 12:12). (Cf. Luther's coat of arms—*Des Christen Herz auf Rosen geht*. . . .) Hope has been permitted to glimpse enough of the glory behind the veil to realize the firmness of its foundation, to enable it to exercise itself in joyful expectation and in a calm patience that has learned it can afford to wait.¹²

VI. THE CHRISTIAN HOPE IN ACTION

Be it understood at once that, like faith, hope can never be quiescent or inactive. The impact of the end of the world and the Lord's return, yes, of all the tremendous facts of eschatology, clothe hope with a sense of urgency and provide the impetus for tireless activity. It is St. Peter, the Apostle of hope, who asks us: "What manner of persons ought ye to be in all holy conversation and godliness?" With both eyes fixed on objects beyond the stag-

gering distances of interplanetary space, we must still keep both feet on the ground of this earth and have eyes for it, too. We, indeed, according to His promise, look for a new heaven and a new earth. At the same time, "beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (cf. 2 Peter 3:10-14).

This already indicates that one activity of hope has to do with the individual Christian's personal sanctification. "Every man that hath this hope in him purifieth himself, even as He [Christ] is pure" (1 John 3:3; cf. Titus 2:12, 13). All the appeals to the Christian's holiness of life on the basis of his relation to Christ through faith apply equally as necessary fruits of the Christian hope. In whatever life situation the Christian may be, pleasant or painful, constructive or potentially destructive, the remembrance of his hope compels him to adopt an attitude consistent with it.

The Christian's entire life in relation to his fellow men must be lived in the light of his eschatological hope. The Christian has only one hope, but it demands expression also in relation to men and things here and now. As a member of the church the Christian will let his hope motivate him to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10), his self lost in love and concern for the neighbor's welfare and the edification of the body of Christ, manifested in wholehearted participation in the church's entire program of education, stewardship, evangelism (cf. 1 Cor. 16; 2 Cor. 8; 1 Cor. 1:7).

Impelled by the otherworldly goals of his hope, the Christian man is characterized by an intensive participation in the affairs of the world around him. He can never hide his light under a bushel, but, given the proper perspective by the expectation that nourishes his soul, he is intent upon letting his light shine among men, not in misguided withdrawal, but in transforming influence on his fellow men — in the home, in the factory, in the market place, in the councils of government, holding himself ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear (cf. 1 Peter 3:15).

In his address at Evanston, Dr. Edmund Schlink gave a thought-provoking exposition of this aspect of the Christian hope. It may be briefly summarized as follows: As debtors to all men, we must

preach the Gospel to every creature. Christians must manifest a concern for just order in this world, and can never be indifferent to any of the inequities that cast a pall over our social structure. Realistically aware of the fact that earthly welfare is not to be equated with the realization of Christ's kingdom, nor a political peace on earth with the peace of God, the Christians will, nevertheless, be tirelessly active in promoting these goals. They are concerned for the unhindered preaching of the Gospel, not primarily, to be sure, to achieve the preservation, prosperity, and civilization of this world, but to save men *from* the world. And since the disunity within Christendom scandalizes the unchurched and thus creates a hindrance to the free course of the Gospel, Christians can never shrug their shoulders at this situation, but must be ready to use every God-given and God-pleasing means to remove the scandal.¹⁸ This is not at all the same as preaching the so-called social gospel. A clear distinction must be made between the social gospel and the application of the one saving Gospel to social problems.

VII. THE CHRISTIAN PASTOR AND THE CHRISTIAN HOPE

It is the Christian pastor's holy obligation to perform all the functions of his ministry, to deal with his congregation as a whole and with individual members, and to discharge his office with respect to those that are without, ever in the light of the nature, basis, and object of the Christian hope. This surely calls for a right perspective and sense of values on his part. He must learn to be very discriminating in his attitude toward the multitudinous demands upon his time and energy. Starting at the center, his own and his people's relation to Christ, the minister must extend himself radially from there only as far as his limitations allow. Hence he must refuse to let himself become involved in ephemeral, transitory, mundane matters that may in any way encroach upon the essentials and that may so easily divert him from concentration on the true goal of the Christian hope.

The glory of the light of eternity on which the Christian hope is focused must illuminate the pastor's entire public ministry. Let him remember that he is a messenger of hope in the midst of hopelessness and despair, that the Gospel which he is commissioned to preach is the message of hope. His preaching must be truly escha-

tological. So St. Peter states (Acts 10:42): "He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of quick and dead." This makes Scriptural, doctrinal preaching indispensable. Every false hope, such as arises from work-righteousness or attaches itself to materialistic goals, must be ruthlessly demolished by the Scriptural preaching of the Law. It is only the terrified conscience, which has reached the nadir of self-hopelessness, that is lifted up by hope in Christ.

"In order, then, that hearts may have a true, certain comfort and hope, we point them, with Paul, to the divine promise of grace in Christ."¹⁴ The Christian hope can begin, live, grow, and culminate only in Christ. This must give direction to all preaching. What does my sermon do to the Christian hope? Does it stimulate, strengthen, make it vital? Or hinder, discourage, thwart it? The admonition of the Apology (IV, 119) should be heeded: "And in the church (if there is to be a church, if there is to be a Christian Creed) it is necessary that there should be the (preaching and) doctrine (by which consciences are not made to rely on a dream or to build on a foundation of sand, but) from which the pious may receive the sure hope of salvation."¹⁵ Furthermore, Article XI of the Formula of Concord (*Sol. Decl.*) points to the destructive effect on the Christian hope brought about by a false exposition of a Scripture doctrine, as, for instance, the doctrine of God's eternal election.¹⁶

All applications of Scripture doctrine to the Christian life must also be geared to the Christian hope, as Scripture does whenever it relates sanctification to eschatology. Christians are to remember that their citizenship is in heaven, and hence their earthly life is but a pilgrimage, and they should lay up for themselves treasures in heaven. Meanwhile their hope should find expression in simple, everyday, bread-and-butter deeds of kindness to the neighbor, such as feeding the hungry, visiting the sick and imprisoned, clothing the naked, etc., always bearing in mind that on the basis of these deeds of love our Lord will justify His verdict in the great Judgment.

The administration of the Sacraments relates definitely to the Christian's eschatological hope. In connection with Holy Baptism, the washing of regeneration results in this, that "being justified

by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). As for Holy Communion, Christians dare never forget that "as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26).

Finally, the pastor in his private *Seelsorge* must relate his treatment of all the manifold physical, psychological, emotional, spiritual, domestic, social problems of the individual to the Christian hope, whether it be instruction, reproof, correction, encouragement, or consolation (cf. 2 Cor. 1:3ff.; 1 Thess. 4:18; Rom. 14:10).

For his own and his members' consolation and encouragement the pastor will find wonderful material in the poetic expressions of the goal of the Christian hope as found in the treasures of Lutheran hymnody. The hymns of "Cross and Comfort" are particularly rich. Thus in the midst of great trials and heavy crosses Paul Gerhardt could say:

My heart for joy is springing
And can no more be sad,
'Tis full of mirth and singing,
Sees naught but sunshine glad.
The Sun that cheers my spirit
Is Jesus Christ, my King;
The heaven I shall inherit
Makes me rejoice and sing.¹⁷

"May the hope which Thou hast given us, O Lord, be our consolation in our low estate, as it will fill us with glory in the day of our rejoicing; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."¹⁸

St. Louis, Mo.

NOTES AND REFERENCES

1. For a report on the program, addresses, reports, etc., of the Evanston assembly the reader is referred to *The Christian Century*, November, 1953 to September, 1954, *passim*; especially March 31, June 16, August 4 and 11, September 22, 1954.
2. Cf. the article on ἐλπίς by R. Bultmann in *Theol. Woerterbuch zum Neuen Testament*, Stuttgart, 1935.
3. Cf. Bultmann, loc. cit.: "Ein Erwarten des Guten," "Vertrauen," "ein ver-langend ausschauendes Erwarten," "geduldiges Harren."
4. Bultmann, loc. cit., and Hermann Cremer, *Biblich-theologisches Woerter-buch der neutestamentlichen Graezitæet*, Gotha, 1872.

5. Cf. Luther's explanation of the Seventh Petition: "As the sum of all." Also Luther's remark: "*Die Hoffnung ist der grosse Mut, der in aller Anfechtung fest bleibt*," quoted in Cremer, op. cit., page 255.
6. Bultmann, loc. cit.
7. Op. cit., page 254. Translation by the writer.
8. Cf. Apology IV. *Die Bekenntnisschriften der Ev. Lutherischen Kirche*, Goettingen, 2. verbesserte Auflage, 1952, Latin, p. 220; German, p. 221; *Concordia Triglotta* (St. Louis: Concordia Publishing House, 1921), p. 207.
9. *Das christliche Ethos*, Furche-Verlag, Tuebingen, 1949, p. 379; translation by writer. Cf. Luther's remark: "*Glaube ist die Dialektika, Hoffnung die Rhetorika*," quoted in E. Eckhardt, *Homiletisches Reallexikon*. (St. Louis: Success Printing Co., 1907—1914.)
10. Op. cit., p. 357.
11. Cf. 1 Tim. 4:10: ". . . because we trust in the living God, who is the Savior of all men." See also Cremer, op. cit.: "*Danach ist also das Objekt die σωτηρία in dem ganzen Umfang ihres Begriffs*."
12. Cf. Bengel: *Justitia jam est praesens eaque nobis spem in reliquam praebet*. Quoted in Cremer, op. cit. p. 255.
13. Cf. *Evangelische Welt*, Bielefeld, 16. August 1954.
14. Apology IV, *Triglot*, p. 215; *Bekenntnisschriften*, p. 225.
15. *Triglot*, p. 155; *Bek.*, p. 184.
16. *Triglot*, p. 1,092; *Bek.*, pp. 1,089, 1,090.
17. *The Lutheran Hymnal* (St. Louis: Concordia Publishing House, 1941), No. 528, st. 15; tr. based on Richard Massie.
18. Paul Zeller Strodach, ed., *Oremus* (Philadelphia: The United Lutheran Publication House, 1925), p. 34.

The Message of Law and Gospel in the Old Testament

By ALFRED VON ROHR SAUER

(Concluded)

III

THE SERVANT OF THE LORD AS THE MEDIATOR OF DIVINE GRACE

In considering God's grace we are constrained to look also in the Old Testament for Him who was to come from God as man's Savior and Redeemer. We shall not concern ourselves with the references that speak of the promised Messiah in general. Rather we shall take up primarily those passages which show how the demands of God were fulfilled in Him and how the judgments of God were executed upon Him who was to come. This leads us pre-eminently into a discussion of the "Servant poems" (Is. 42: 1-4; 49:1-6; 50:4-9; 52:13—53:12).

Since the time when Duhm identified the Servant of these poems with a historical individual (1892), scholars have differed in their opinions as to who the Servant might be.⁶ During a ten-year span (1921—1931) Mowinkel began by identifying the Servant with Deutero-Isaiah, but finally he conceded that this was merely a possibility.⁷ Sellin shifted from an identification with Zerubbabel to one with Jehoiachin, Moses, and finally Second Isaiah.⁸ Rowley advances the point of view that the concept of the Servant is a fluid term, which may shift in meaning from a group to an individual.⁹ Those who still regard the Servant poems as prophecies of the coming Savior include Johann Fischer and Edward J. Young,¹⁰ whose point of view the writer shares.

Delitzsch used a pyramid to explain the concept of the Servant of the Lord. At its lowest base the pyramid represented all Israel; at its middle level the pyramid represented Israel after the Spirit, that is, the faithful; the pinnacle of the pyramid represented the Israelite par excellence, that is, the promised Savior.¹¹ After examining the various identifications that have been attempted for the

Servant, Fischer comes back to the Messianic interpretation and argues that the remarkable parallelism of thought between the Servant poems and the New Testament accounts of our Lord's life and work is no mere coincidence.¹²

Looking at some of these striking similarities, we note that in the first and second poems the Lord says of the Servant: "Behold My Servant in whom My heart delights" (Is. 42:1); "Thou art My Servant in whom I will be glorified" (Is. 49:3). These are the obvious Old Testament counterparts of the words spoken by the Father at Christ's Baptism and at His transfiguration: "This is My beloved Son, in whom I am well-pleased" (Matt. 3:17; 17:5). There is also a noticeable similarity between the description of the Servant's pastoral activity in the first three poems and that of our Lord in the Gospels. As the Bearer of Truth in the first poem the Servant does not break the bruised reed nor put out the smoking flax; rather He gives the downcast sinner every consideration (Is. 42:3). As the Glorifier of the Lord in the second poem the Servant says that He has a mouth like a sharp sword with which to carry out His pastoral work (Is. 49:2). The third poem describes the learned Sufferer as having a well-trained tongue so that He may speak a word of comfort in season to the weary (Is. 50:4). In Isaiah 61 (which Proksch includes as a fifth poem)¹³ the Servant says that the Lord has anointed Him to preach the glad tidings to the poor and to proclaim the year of the Lord's grace (vv. 1 and 2).

The most significant parallel is that of the suffering and glorification of the Servant which is described in the third and fourth poems. The third poem has the familiar allusions to the Servant's back being smitten, His cheeks being struck, and His countenance being exposed to shame and spitting (Is. 50:6). The fourth poem (Isaiah 53) is to be noted especially for the two extraordinary verses (4 and 5) which Pieper¹⁴ reproduced in the following German stanzas:

Fürwahr, auf sich genommen hat er unsre Leiden,
Und unsre Schmerzen — sie hat er getragen;

Wir aber achteten vom Schicksal ihn ereilt,
Von Gott geschlagen und gebeugt.

Doch er — durchbohrt ist er um unsrer Frevel willen,
Zermalm't um unsrer Sündenschulden willen;

Die Strafe lag auf ihm, auf dasz wir Frieden hätten,
Und wir sind heil durch seine Wunden worden.

Thus the Servant was subjected to intense suffering for his fellow men. But His transcendent glorification is also reflected in the words of Is. 53:9: "They appointed His grave among the wicked, but He was with a rich man in His death, because He had done no violence and no deceit was found in His mouth."¹⁵

Attention is also called to the fact that Old Testament references to a coming of God in the future, both as Judge and as Deliverer, may justly be construed as Messianic references, e. g., "Behold, your God! Behold, the Lord God will come!" (Is. 40:9, 10.) That is to say, God will come in and through His Messianic representative. Such statements must be understood in the light of the significant reference in Is. 43:25, which gives the basis for God's forgiveness. There the Lord says: "I will blot out your transgressions for My own sake and will not remember your sins. For My own sake, even for My own sake, will I do it" (cf. Is. 48:11). The conclusion appears to be justified that God forgives only because of the redemptive action which He intends to perform through Him who will represent Him on earth.

That is finally also the thought that is behind the famous "Lord, our Righteousness" passage in Jeremiah. God will convey His righteousness to man through the righteous Branch whom He will raise up from the house of David. It is significant that in Jer. 23:6 the Branch Himself is called the Lord, our Righteousness, while in Jer. 33:16 Jerusalem-Zion is given the same title: Lord, our Righteousness. Thus He who became our Righteousness also made it possible for the spiritual Jerusalem, that is, the church of the new covenant, to be called the Lord, our Righteousness. Clothed in His righteous robe, what better name can be found for the church as the body of Christ?

As Christians we are grateful to God that there is no question in our minds as to who the Servant of the Lord is. By the Lord's grace we recognize Him as the historical Jesus, God's own Son, our Lord and Savior Jesus Christ, the Author of our redemption.

We accept Him as our anointed Prophet, Priest, and King; we acknowledge that in each of these three capacities He effected an important part of our salvation. We know and believe that He humbled Himself and became obedient unto death, so that the demands of God might be fulfilled for us by Him and that the judgments of God might be executed on Him on our behalf. We know that God also highly exalted Him and raised Him from the dead for our justification.

Therefore we cannot but speak of this divine Servant and Savior to our brethren and fellow men everywhere. The grace and mercy of God which He brought us must constrain us to proclaim the crucified Christ in all the world as the only Savior of men, in whose name alone there is deliverance and freedom from sin.

IV

REPENTANCE AND FAITH AS REQUISITES FOR THE APPROPRIATION OF DIVINE GRACE

In turning to the concept of repentance, we note first of all that the Old Testament speaks of divine chastisement as a preparation for repentance. After the Lord has prepared the Egyptians by smiting them with a healing smiting, they will turn to the Lord (Is. 19:22). At Amos' time the Lord gave His people the clean teeth of a famine, He sent them a scourge of drought, He inflicted blight, mildew, and locusts upon them, He visited them with pestilence and war, He smote them with an earthquake — all of which had the divine purpose of moving the Israelites to turn unto the Lord. And still Amos has to say of each of these chastisements, "Yet have ye not returned unto Me" (Amos 4:6-11). As a result of repeated chastisements that were intended to bring them to repentance, Isaiah compares his people to a human body that has been severely bruised and beaten, a body that is black and blue from scalp to toe, as if it had been through a boxing match. Finally the Lord says to His crushed people: "On which spot shall I still strike you, because you are continuing to be unfaithful?" (Is. 1:5.) In their resolution to turn to the Lord the Israelites recognize that He has torn them only for the salutary purpose of healing them, that He has beaten them only with the good intention of binding up their wounds (Hos. 6:1). Ephraim provoked the Lord by so many acts of apostasy that the

Lord has to search for further means of chastising this recalcitrant people and says to them, "What shall I do to you, Ephraim, what shall I do to you, Judah?" (Hos. 6:4.)

The Old Testament characterizes repentance as a turning away from evil to good. The entire process is of such a nature that it is begun and carried out by God alone. Ephraim is constrained to say to the Lord, "Turn Thou me, and I shall be turned, for Thou art the Lord, my God" (Jer. 31:18). The Lord assures His people that He will not always contend nor forever be wroth with His people provided their spirit bends, that is, succumbs or surrenders in an act of penitence (Is. 57:16). The wicked man is bidden to forsake his way and his thought and to turn unto the Lord that He may have mercy upon him (Is. 55:7). The complete change that is implied in repentance is called for in the classical plea: "Sow to yourselves righteousness, reap mercy, break up your fallow ground" (Hos. 10:12). The complete break with a past life of sin is insisted upon in the prophetic admonition: "Break up your fallow ground, and sow not among thorns" (Jer. 4:3).

The earmarks of repentance as they are set forth in the Old Testament are a broken and a contrite spirit. The Psalmist is confident that the Lord is nigh unto those who are of a broken heart and will help those who have a broken spirit (Ps. 34:18). Jeremiah hears the voice of his people weeping on the high places, a cry which the Prophet interprets as a mark of penitence (Jer. 3:21). The Lord surely dwells on high in His transcendent heavenly sanctuary, but He also deigns to dwell among those who are of a humble and broken spirit, that He may comfort the spirit of the humble and the heart of those who are broken (Is. 57:15). The poet mourns that his sins have taken such a hold on him that he is unable to look up (Ps. 40:12). Another laments that his sins have gone over his head, they are like a heavy burden, they are too heavy to carry (Ps. 38:4). The longest poem in the Psalter closes with the plea that the Lord might look for His servant, because he has gone astray like a lost sheep (Ps. 119:176). The prayer of Isaiah laments that all of the Israelites are like an unclean thing and that all of their righteousness is like filthy rags (Is. 64:6).

Repentance as a turning to the Lord with a broken and a contrite spirit must be genuine, or man can have no part with God. The

Prophet advises his people that if they turn, then it is necessary that they turn to Jehovah; repentance directed toward any other being will not avail (Jer. 4:1). The people are bidden to turn to the Lord with their whole heart. They are urged to tear their hearts and not their garments, to show that their repentance is genuine (Joel 2:12, 13). In several rare references to a spiritual rebirth in the Old Testament it is said that all sorts of people are born in Zion (Ps. 87:4-6). Genuine repentance involves such a new birth on the spiritual plane. When the Lord wanted to give His people a new birth, He found that Israel was like a pre-natal child which refused to come forth out of the mother's womb (Hos. 13:13). Thus the people showed that they wanted nothing of that genuine repentance that is implied in the new birth. Any turning which does not involve the whole man will be futile. Jeremiah agrees that the people are engaged in turning, but he charges that instead of turning with their whole heart they are turning falsely (Jer. 3:10). When the Lord summoned His people to repentance and they arrogantly responded with an attitude of "eat, drink, and be merry," the Lord showed how seriously He looked upon such a lack of genuine repentance. He issued the fateful dictum to His people, "Verily, this iniquity shall not be purged from you till your death" (Is. 22:12-14). That the famous resolution to repent in Hosea 6 lacked genuineness is indicated by the superficial confidence which the people expressed in the words, "The Lord will come back to us just as certainly as tomorrow will dawn" (Hos. 6:3). Therefore the Prophet states ironically that instead of turning to the true God his people turn to a substitute, an *Ersatz* (Hos. 7:16).

Finally there is the response of faith that God looks for in man. Faith is a concept that has a prominent place throughout the Old Testament, but especially in such books as Isaiah and the Psalter. Isaiah's famous words to King Ahaz, "No faith, no staith! If you do not believe, neither shall you abide" (Is. 7:9), rank as one of the greatest tributes to faith in the entire Biblical record. The Prophet himself took courage in the midst of critical periods of his career by stating that he would hope in the Lord and wait for Him even when He had concealed His countenance from the house of Jacob (Is. 8:17). Whoever relies upon the Lord with a stead-

fast heart has the assurance that the Lord will keep him in lasting peace (Is. 26:3). The faithful are encouraged to trust in the Lord forever because in Him they have a Rock of Ages (Is. 26:4). Exegetically the reference to the tried and precious Cornerstone (Is. 28:16) is quite significant. Some scholars argue that the Cornerstone in this passage is not a person, but rather the Cornerstone is faith itself.¹⁶ Paul and Peter, however, identify the Cornerstone with the Savior.¹⁷ If the passage is thus understood, then it must be rendered as follows: "Whoever believes [in Him] shall not flee." According to Isaiah, the way to deliverance is simply turning to the Lord with confidence. Thus he stresses the two technical terms in the Old Testament for repentance and faith (Is. 30:15). The weak hands are to be strengthened, and the feeble knees are to be confirmed so that the weary may appropriate the Lord's promise of grace (Is. 35:3,4). Those who wait upon the Lord are assured of new strength which will enable them to mount with wings as eagles, to run without becoming weary, and to march without becoming faint (Is. 40:31).

Faith also plays a very prominent role among the Psalmists. Here the word *trust* receives priority. Whoever trusts in the Lord will be surrounded by mercy (Ps. 32:10); will be as immovable as eternal Mount Zion (Ps. 125:1); need have no fear of what men may do to him (Ps. 56:11). Amidst great odds the poet confidently believes that he will see the goodness of the Lord in the land of the living (Ps. 27:13). The young Psalmist, who has been weaned from inordinate ambition as a child is weaned from its mother, not only *hopes* in the Lord himself, but he also bids his fellow Israelites to set their hope in God (Ps. 131:1-3). *Waiting* on the Lord, waiting with one's whole heart, waiting upon His word, waiting as intensely as watchers wait for the morning, that is the epitome of Biblical trust (Ps. 130:5,6).

Even where the words *believe*, *trust*, *hope*, and *wait* are not used, there are passages which in their context give a high place to faith. The Psalmist is confident that he shall not be moved, because he has set the Lord always before him (Ps. 16:8). In the Introit for Oculi Sunday the poet says that his eyes are ever toward the Lord (Ps. 25:15). In other passages David states that the Lord's kindness is better to him than life itself (Ps. 63:3); that the Lord is

his light and his salvation (Ps. 27:1). The author of the great "nevertheless" climaxes the statements on faith in the Psalter with his classical words: "Nevertheless I am continually with Thee. . . . If I have only Thee, I ask for nothing else in heaven or in earth" (Ps. 73:23, 25).

There are a number of other high points of faith in the Old Testament. Especially significant is the early reference to the fact that Abraham believed, and the Lord counted it to him for righteousness (Gen. 15:6). Like his great contemporary Isaiah, Micah confidently asserts that in the midst of conflict and trouble he will look to the Lord and wait for Him (Micah 7:7). A century later the great Prophet of individualism says to the Lord, "Do not Your eyes look for faith?" (Jer. 5:3.) Jeremiah also urges the wise man not to glory in his wisdom, nor the strong man to glory in his strength, nor the rich man to glory in his wealth; but if anyone is to glory, then let him glory in this, that he understands and knows that Jehovah is the Lord (Jer. 9:23, 24). Jeremiah was advised by the Lord to purchase a parcel of land in his native town of Anathoth, despite the fact that the enemy was about to take over the entire country round about Jerusalem. The Prophet accepted the Lord's advice, purchased the field, and thus showed his confidence in the fact that the Lord would ultimately deliver his country from the hands of the Babylonians (Jer. 32:8, 9). Similar confidence was expressed in the famous words of Jeremiah's contemporary: "The just shall live by his faith" (Hab. 2:4).

The Lord still uses chastisement today as a means of bringing people to repentance. War and illness, drought and disaster, are sent by God to make men turn from their wicked ways and to seek Him. The Lord also expects of all members of His church that we daily engage in such a turning-about, such a spiritual about-face; He wants us to bring Him the sacrifice of a broken and contrite spirit; He wants our turning-about to be sincere and genuine.

But above all the Lord wants us to give Him our hearts in simple, childlike trust and confidence. He tells us that faith is the key to staidness, that only the believer shall abide. Through faith He would have us appropriate all of the gifts of His grace and mercy that He so generously offers. May He bestow upon us this gift

of believing, trusting, hoping, waiting on Him; may He enable us to glory in only one thing, that we understand and know that Christ is our Lord and Savior!

St. Louis, Mo.

FOOTNOTES

6. H. H. Rowley, *The Servant of the Lord and Other Essays on the Old Testament* (London: Lutterworth Press, 1952), p. 5.
7. *Ibid.*, pp. 7, 11.
8. *Ibid.*, p. 10.
9. *Ibid.*, pp. 54, 55.
10. *Ibid.*, pp. 19, 20.
11. Delitzsch, quoted in August Pieper, *Jesaias II* (Milwaukee: Northwestern Publishing House, 1919), p. 118.
12. Rowley, p. 21.
13. Otto Proksch, *Theologie des Alten Testaments* (Gütersloh: Bertelsmann Verlag, 1950), p. 284.
14. August Pieper, p. 400.
15. *Ibid.*, p. 406.
16. Julius A. Bewer, *The Book of Isaiah*, I, 73.
17. Rom. 9:33; 1 Peter 2:6.

Paul Writes to the Romans

By W. F. BECK

THE JEWS IN ROME

SOME Jews came to Rome in 161 B. C., when Judas Maccabaeus sent them as ambassadors in order to get Rome to help him fight for Jewish freedom against Antiochus of Syria. The Roman senate granted Judas a treaty of mutual defense and friendship.¹ Other embassies sailed (like Paul two centuries later) over the Mediterranean to Rome. When they came home, they must have told their friends that Rome was a good place to live and to do business; for before a hundred years had passed, we find rich and influential Jews living in Rome. When Pompey captured Jerusalem in 63 B. C., he brought Jewish prisoners back to Rome to march in triumph through its streets. Many prisoners were publicly sold in the markets as slaves, and we may guess that wealthy Jews bought some of their chained fellow Jews. Other Jewish slaves, always stubbornly loyal to their traditions, were troublesome for their Roman masters, and most of them were soon free again.

Every year the Jews in Rome sent gold to Jerusalem, as Cicero tells us in 59 B. C. (*Pro Flacco*, c. 28.) In the same address he points to the Jews as at that moment thronging the steps of the tribunal, and he lowers his voice in pretended terror so they will not hear him. He calls the Jews a nation "born for slavery" and their religion a barbarous superstition, abhorrent to Rome. But Caesar was kind to them. During his time, and after him, the Jews were exempted from serving in the army and were given the privileges of worship, of building synagogues, and of collecting money for the Temple in Jerusalem. When Caesar was assassinated, the Jews mourned him so genuinely that Rome took special notice of it.

While some Jews rose to positions of wealth and honor and lived with the aristocrats in Rome, most of them were in the foreign district west of the Tiber. The comic writers pictured them as beggars, peddlers of small wares, sellers of matches, and fortunetellers. Here, on the right side of the Tiber, where there were muddy streets and many beggars, we find the schools, law courts, and the central synagogue of the Jews; however, there were nine other synagogues in different parts of the city.

In Paul's days there were a million or more people living in Rome.²

Half of these were slaves, and two thirds of those who were free lived on the food which the Emperor gave them. Among these lived some 30,000, possibly as many as 60,000, Jews.³

The first persecution of the Jews came under Tiberius. But neither repeated persecutions nor exile could drive them permanently from Rome. They soon returned and continued to grow in power until "the conquered race gave laws to its conquerors" (Seneca).

These Jews were missionaries. Some Jewish ambassadors who came from Jerusalem in 140 B. C. were sent home because they tried to spread religious propaganda in Rome. Horace, the poet who died thirteen years before the birth of Jesus, also mentions the zeal of the Jews in making converts. The Hebrew religion even came near the throne of Nero⁴ when his wife Poppaea befriended the Jews and dallied with their religion. The Jews had something to give to the Roman world, whose mythical gods had lost their hold on the imagination of the people.

THE CHRISTIANS IN ROME

Now and then the Jews in Rome would get back to Jerusalem. They had an undying affection for the land of their fathers and longed especially to celebrate their festivals in Jerusalem (Acts 20:16). They might also come as merchants bringing their goods or as exiles looking for a refuge. Some of these homecoming Jews may have heard Jesus teaching in the Temple and may have seen Him heal a blind or a lame man and must have brought the news—either as a report or as the good news which they believed—back to Rome. Jesus Himself may have converted "Andronicus and Junias," of whom Paul says, "They came to Christ before I did" (Rom. 16:7). Something similar may have happened to "Mary," who seems to have been another early Jewish Christian (16:6). Paul also writes about "Rufus, the chosen one in the Lord, and his mother—who also has been a mother to me" (16:13). Mark says that Rufus was the son of Simon of Cyrene, who carried the cross for Jesus (15:21); Mark may have written his Gospel in Rome only a few years after Paul wrote his Letter to the Romans.

Luke tells us that there were Jews who had come from Rome to live in Jerusalem.⁵ Some of these heard Peter preach and were among the three thousand who were converted on Pentecost and the five thousand mentioned later.⁶ Any of these or their children may have brought the miracle of Pentecost back to Rome.

Unintentionally Paul may have helped the church at Rome even in the early days when he persecuted the church in Jerusalem. After Stephen's death

a great persecution broke out against the church in Jerusalem, and all except the Apostles were scattered over the countries of Judea and Samaria. . . . The people who were scattered went from place to place, preaching the Word of God. (Acts 8:1, 4.)

They

went as far as Phoenicia, Cyprus, and Antioch, and they spoke the Word of God, but only to the Jews. Among them were some men from Cyprus and Cyrene who came to Antioch and began to speak also to the Greeks and to tell them the good news of the Lord Jesus. The hand of the Lord was with them, and a large number believed and turned to the Lord. (Acts 11:19-21.)

Many a Christian Jew may have reached Rome by the busy seaways between Phoenicia, Cyprus, and Italy. With him may have come some converted centurion or a soldier of the troop that was called Italian (Acts 10:1, 2) when it was ordered home. Christianity, running faster than Paul (Gal. 2:2), got to Rome ahead of him.

People whom Paul converted elsewhere would go to Rome and be added to the number of Christians who were there. On the moonlit deck of some Mediterranean coasting vessel Paul would talk to some traveler on his way to Rome and perhaps baptize him before they parted. In his missionary campaigns Paul had conquered place after place and dotted Syria, Asia Minor, Macedonia, and Greece with stations where he had planted the Cross. From city and village, wherever he preached, people went to live in Rome. Then, too, travelers came from Rome to Corinth, Ephesus, and other places in the East and, meeting some ardent Christian, were changed by the power of the Gospel; and so, many a person who left Rome as a Jew or a Gentile may have returned as a Christian.

Rome tolerated the Christians as it did the people of other religions, but it wasn't at all proud of Christianity. Tacitus, the Roman historian, said:

The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea. By that event the sect of which He was the founder received a blow which for a time checked the growth of a dangerous superstition; but it revived soon after and spread with recruited vigor not only in Judea, the soil which gave it birth, but even in the city of Rome, the sink into which everything infamous and abominable flows like a torrent from all quarters of the world.⁷

There were Jews and Gentiles in the church at Rome. Sometimes Paul speaks especially to the Jews,⁸ and then again he will say, "I am

speaking to you non-Jews."⁹ He pictures Gentile Christianity as a wild olive grafted into the stock of Israel.¹⁰

The church at Rome like the church at Antioch¹¹ was the work of laymen. Paul says:

I was ambitious to preach the good news only where Christ's name was unknown so as not to build on the foundation others had laid.¹²

This excludes the work of an Apostle. Apparently lay Christians had been working for a good while in Rome, and their work was of a high caliber. They spoke of the Christ, in whom they believed and their lives reflected His glory. Paul says:

I am convinced, my fellow Christians, that your lives are full of good things, that you are equipped with knowledge of every kind and are able to admonish one another.¹³

The people whom Paul greets in the last chapter are veterans in the Lord's work. These veterans include slaves and freed men. Many a slave who gained his freedom remained as an intimate friend in the home of his former master (16:10,11). Through such slaves the Gospel found its way into the palaces of the great.

Paul gives the first mention and the highest praise to Aquila and his wife Priscilla.¹⁴ These two, like many others, were of the moving kind, easily folding their tents and stealing away, either to obey a decree of the Emperor, to pursue a business opportunity, or to help build the Kingdom. Meeting Paul in Corinth (Acts 18:1,2), they were immediately and totally devoted to him. They may have been Christians at Rome, and so, seeing the great Apostle, they were eager to live for him and help him in every way. All three, Paul, Aquila, and Priscilla, made tents for a living. While their hands were busy weaving, they were talking of Christ and His church. They lived and worked together a year and a half in Corinth and three years in Ephesus, a total of four and a half years.¹⁵ Paul lived in their home, and also the church met and worshiped in their home in Ephesus and in Rome.¹⁶ They were the finest helpers a pastor ever had: They seem to have converted Epaenetus in Ephesus (16:5), and they thoroughly instructed Apollos without the help of Paul (Acts 18:26). They had lived in Rome before they met Paul, and they gave him a clear picture of the church that was there. Other banished Jews waited until Claudius died in 54 before they returned to Rome. Under Nero a large number of Jews were again living there. Aquila and Priscilla may have gone back to Rome when Paul in 55 left Ephesus after the riot (Acts 20:1). They are on the spot as Paul writes to the Romans.¹⁷ And when Phoebe

brings the letter to Rome, it is perhaps Aquila who reads it to the church. And wouldn't Aquila and Priscilla, from the treasury of their hearts, filled by years of living with the Apostle, supply the first and best commentary on his Letter to the Romans?

PAUL'S PLAN

The foundation of the church had been laid, the Eastern world had largely been evangelized, and Paul had lighted the Gospel in Asia Minor and in Greece. Since Paul was convinced that he was to pioneer and break the ground, he could say, "Now there is in this territory no more opportunity to work" (15:23).

But to be done in the East meant that he was ready for the West. In the year 56 (?) he says that he had "for many years" (15:23) longed to see the Christians in Rome. The idea may have been in his mind before 49 (?), when in Corinth he first met Aquila and Priscilla (Acts 18:1,2), whose news from Rome must have set aflame the purpose slumbering in his soul.¹⁸ In Ephesus he said, "I must also see Rome" (Acts 19:21). From Corinth he writes to the Romans:

I long to see you. . . . I am eager to bring the good news also to you in Rome. . . . I hope to see you on my way there and, after I have enjoyed being with you a little, to have you send me on my journey there. . . . I will pass through you to Spain. I know that when I come to you, I shall bring a full blessing of Christ.¹⁹

Paul could have sailed from the western port of Lechaeum to Rome. But he decided to sail from the eastern port of Cenchreae to Jerusalem in order to bring gifts from Galatia, Macedonia, and Corinth to Jerusalem.²⁰ He writes:

Right now I am going to Jerusalem to bring help to the holy people there, because Macedonia and Greece decided to share their goods with the poor among the holy people in Jerusalem. They decided to do this; and they owe a debt to the Jews; for if the non-Jews received a share of their spiritual goods, they in return ought to serve them with their earthly goods. (15:25-27.)

This money wasn't simply to feed hungry mouths. It was to accomplish a higher purpose, and for that it needed Paul's interpretation. This collection was the homage which the world of Gentile Christians paid to their mother church in Jerusalem and by which Paul meant to perfect a more cordial union between the Gentile and Jewish branches of Christianity. Christian Jews in Rome who once had been members of the Jerusalem church and who may have had relatives and friends suffering in the famine of their homeland will have understood and approved.

Paul loved Jerusalem, but Rome was his goal.²¹ Jerusalem had been the holy city for God's people. But already the growth of a strong church at Antioch in Syria had been a definite step in decentralizing a church whose eyes had been focused on Jerusalem. God had selected Paul for the task of enlarging the sphere of Christianity, and he was most effective in freeing it from its Jewish cocoon. When he began his first missionary journey, his Jewish name "Saul" changed to the Roman name "Paul" (Acts 13:9). While he may have had the name "Paul" as a Roman citizen from his birth, his first great campaign into the Gentile world gave meaning to the name, just as it showed him why he had been born (Gal. 1:15, 16). When the Jews rejected the Gospel and the Gentiles accepted it, the scene was concretely clarified. Paul knew Christianity was meant to be the religion of the world. He may have seen Rome as the hub of a world-wide church, perhaps for many centuries, and its importance as the support and distributing center for the church everywhere.

The church for Paul was universal, and so he dealt with every kind of person, the bigoted Pharisee, skeptical Sadducee, time-serving Herodian, meticulous Jew, trifling Greek, practical Roman, dreamy Oriental, and impulsive barbarian. The word "all" sounds through the Letter to the Romans like the continued tolling of a bell: "All have sinned" (3:23); "He did not spare His own Son, but gave Him up for all of us" (8:32); "all" . . . "all" . . . "all" — seventy-three times we hear it in the letter.²² "The heart of Paul is the heart of the world" (Chrysostom).

Reflecting the imperial justice for which Rome stood in the world, the Gospel in Romans is forensic: The world stands before the bar of God; God is just when He condemns or acquits; the believer is pronounced righteous and adopted to be God's child. We have here God's dealing with men as it is expressed in our Creed: The Father (1—3:20), the Son (3:21—7:25), the Holy Spirit (8—13); and three elements of Christianity: faith (3—7), hope (8), and love (12—14). Gentiles (1) and Jews (2) are sinners and are made righteous by faith (3), as we see from Abraham (4). While in Adam we have sin and death, in Christ we have righteousness and life (5, 6). We fight against sin (7). The Spirit is within us (8). God rejects a disloyal Israel in order to preserve a real Israel (9). The Word brings faith (10). Gentiles are the branch grafted into the olive tree (11). Christians should live for God (12), obey the government (13), and be kind to the weak (14). Then Paul speaks of his plans (15) and sends greetings (16).

The Letter to the Romans was a culmination of Paul's third journey.

He had spent much time on this journey thoroughly instructing disciples whom he had won on his second journey. In Ephesus he had for several years systematically taught the Christians in the school of the orator Tyrannus "the whole plan of God."²³ In Macedonia he had done similar work (Acts 20:1,2). Now in this Letter to the Romans he seems to sum up everything he has taught his Christians. It may be so complete and final because he is "ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus" (Acts 21:13). Paul has reached the top of his career. After this he is imprisoned and finally beheaded. And so he gives us in this letter the material which meets the needs of the world, and he leaves it—if his prison letters were written at Ephesus—as his last written message before the Pastoral Letters and as his testament to the Christian Church. It is a sacred deposit of truth which he sends to the capital for the whole empire. He wrote it for the world and—for us!

THE LETTER

Paul is on his way to Jerusalem with an offering from Macedonia and Greece, and from Jerusalem he will pass through Rome to Spain.²⁰ He is writing before the plot which is mentioned in Acts 20:3b and which completely changed his course; he is still speaking of going directly to Jerusalem (Rom. 15:25). The letter was therefore written within the time of Acts 20:3a while Paul was staying in Corinth from December to February, A. D. 55/56 (another system of chronology says 57/58).

Just now the stormy career of Paul has come to a lull, the troubles in Corinth have subsided, and Paul's victory seems complete. While he supervises the Corinthian church, letting his helpers do most of the work, he withdraws to write to the Romans. Gaius, whom he baptized during his first stay in Corinth (1 Cor. 1:14), has offered him his comfortable home with its conveniences (Rom. 16:23); Tertius, apparently a professional scribe, may be a private secretary loaned to Paul by Gaius. Paul praises him as his host and as the host of the whole church at Corinth. In his home he meets with his selected assistants (Acts 20:4), always ready to be sent wherever they may be needed. On a cold winter evening these friends may gather around a brazier with sweet-smelling spices—a seminar of young theologians—and listen to Paul as he reads a section of the letter which he has written during the day, perhaps Luke now and then nodding his approval.

The secretary says in a postscript (16:22): "I, Tertius, who wrote this letter, greet you in the Lord." During the hours of dictation Tertius

may be the only one in the room. He may sit in the light of the window, with a reed pen or quill in his hand and strips of parchment before him. He waits until Paul is ready to speak again, and then, as the pen dipped into the inkhorn moves along skillfully, he writes as fast as he can make it fly when the torrent from the heart of Paul bursts upon him.

The lamp may burn until morning while Paul dictates to Tertius at his feet. Paul's face shows the storms of life and the tension of mental labor as he reaches for the thoughts which the Lord gives him with the words. He may sit for an interval in a corner with his head in his hands, or pace up and down, or look out of the window and see on the streets of Corinth evidence of the vices about which he is writing. But as his heart pours out the glowing words, his inward eye is fixed on the needs and troubles of the Christians at Rome.

It is a lively letter even though it is less personal than the other letters. It does not have much local color. It does not have the irony of 2 Corinthians 10—13 or the vehemence of the Letter to the Galatians. He gets directly polemical only in 16:17-20.

Reading this letter, we are aware of a superlative: Here is a majestic and heroic soul coming to us on the wings of truth; his innermost being expresses itself in every word and lends to his writing a unique and solemn charm. Yet there is Another speaking. Put your ear to the text, and you hear the heart of Christ throbbing with love for His people. It is this Christ in Paul who makes him a real man with red blood running in his veins and with a holy fire in his thoughts. Even where his heavy sentences are a little hard to understand we sense a heavenly passion as the eternal truth rushes stormily from his mind.

He offers to the Roman Christians an intimate fellowship as he loves them and prays for them.²⁴ He visualizes what is in their hearts, how they struggle with sin and error, how they must think clearly over against righteousness by works and a superficial paganism, and how they face Jewish prejudices and Roman scorn—and he means to help them solve their problems in the light of Christian truth.

His language is incisive. Yet it flows with an energy that rises spontaneously to eloquence. Dramatically he lets an imaginary opponent rise before him to accuse him: You are making the Law an instigator of sin (3:31; 7:7); you encourage people to do evil that good may come of it (3:8); a Christian can sin all he likes (6:1,15); you are a traitor to the Jews (9—11). In the sharp give and take of the polemic dialog we see the gleaming rapier of his intellect. And this is the tent-maker who was quick to quiet a bloodthirsty mob, to outargue a cele-

brated lawyer, to outface little-minded Roman officials, to calm a panicky crew in a shipwreck and give them food, and to carry armfuls of branches to a fire. So the style is "the most living, the most nervously sensitive which the world has ever known" (Farrar).

The writing is finished. The roll is placed in a cover and tied with a cord and sealed. The address is written on it.

Sometimes merchants would take such a letter. Paul says:

I recommend to you Phoebe, our fellow Christian, who is a worker in the church in Cenchreae. Welcome her as holy people should welcome one another, and help her in anything for which she may need you, because she has been a protector of many—of myself also. (16:1, 2.)

Cenchreae was the eastern seaport of Corinth. Phoebe probably left from Lechaëum, the western port of Corinth. She may have had other business in Rome. She may have carried messages from friend to friend, perhaps also to Aquila and Priscilla. But the most precious thing in her hands was this letter, which she brought safely over the sea to Rome.

St. Louis, Mo.

NOTES

1. Antiochus once was a hostage of the Romans and later was driven out of Egypt by them. Since he was considered an enemy of Rome, the Jewish wars of liberation against Antiochus served the purposes of Rome. The treaty with Judas was renewed by Jonathan in 144, by Simon in 141—139, and by John Hyrcanus in 129 B.C. (1 Macc. 8; 12:1-4; 14:24.)
2. One inscription suggests a population of 4,100,000; see *American Journal of Archeology*, 1941, p. 438.
3. Since Rome was tied to the rest of the world by a lively network of trade, travel, and communication, there was a natural drifting of Jews, as of other people, from Jerusalem and other cities of the Mediterranean to Rome. The normal migration of Jews was increased by the imperial edicts which banished and recalled the Roman Jews and created a special ebb and flow from and to the capital.
Herod the Great, a descendant of Esau, had five sons educated in Rome. Herod Agrippa I, a grandson of Herod the Great, was one year older than Claudius (born A.D. 10) and was educated with Claudius in Rome. In A.D. 2 a deputation came from Judea to Augustus to complain of the misrule of Archelaus (who had been raised in Rome), and no fewer than eight thousand Jews in Rome attached themselves to the deputation; but the appeal failed.
4. Nero himself paid his respects to the Syrian goddess Astarte and drew on the eastern world for men in philosophy, for actors and flute players.
5. Acts 2:5, 10. Jewish slaves who were set free and returned to live in Jerusalem formed a special Synagog of the Freedmen at Jerusalem (Acts 6:9).
6. Acts 2:41; 4:4.
7. *Annals* 15:44.
8. Rom. 2:17-19; 4:1; 7:1; 15:8.

9. Rom. 11:13; cp. 1:5, 6, 13-16; 15:15, 16; Gal. 2:7-9.
 10. Rom. 11:17-31.

"Salvation comes from the Jews," Jesus told the Samaritan woman, and His preaching started in the synagogue (Matt. 4:23; 9:35; Mark 1:21, 39; 3:1; 6:2; Luke 4:15, 16; 13:10; John 6:59; 18:20). Paul also started in the synagogue (Acts 9:20; 13:5, 14; 14:1; 17:1, 2, 10, 17; 18:4, 19, 26; 19:8) and maintained the priority of the Jew: "to the Jew first" (Rom. 1:16; 2:9, 10; cp. 3:1). In Rome, too, the original home of the Christian church was among the Jews on the west side of the Tiber.

The wedge between Jews and Christians was Christ: Jews who rejected their Messiah continued only as Jews in name (Rom. 2:28, 29); those who accepted Him were Abraham's children.

For some decades the pagan world, which saw nothing in Christ, could not tell a Jew from a Christian (Acts 16:20). It became aware of a difference when the Jews fought the Christians. Such violence flared up in Lystra, Antioch near Pisidia, and Thessalonica (Acts 13:50; 14:19; 17:5). As Suetonius tells us, Claudius in 49 "expelled the Jews from Rome due to persistent tumults over the Messiah" (we suppose *Chresto* is a misspelling of *Christo*, since "i" was often pronounced and misspelled as "e"; this imperial action is recorded in Acts 18:2); these Jews, ordered out of Rome, but not out of Italy, included Christians. Paul's clear conception of Christ and of the liberty from the Law which He had brought sharply cut Jews from Christians. Sometimes he refers to the Jews in the third person while he speaks to his readers in the second person (Rom. 11:17-31; 10:1-3); he calls the Jews "my relatives" (9:3, 4), not "our relatives." His love for the Gentiles stirred the Jews to a fury (Acts 18:4-17; 19:8, 9; Rom. 10:2, 3). The Jews insisted on widening the cleavage between them and Paul (Acts 24:5). When Paul came to Rome, he approached, not the Christians, but "the leaders of the Jews," men of high standing who seem to have contemptuously ignored the Christians (Acts 28:16, 17, 22). "Some of them were convinced by what he said, but others did not believe" (v. 24). Then, quoting their own Prophet Isaiah against them, he turns to the Gentiles, to whom he had been sent (v. 28). Now, if not before, church and synagogue were separate, the synagogue siding with power and security against the Christians. The Jews succeeded so well in divorcing and repudiating a growing Christianity that the persecution under Nero struck the Christians without hurting the Jews.

"Gentiles," however, does not mean natives of Rome or Italy, but people of Greek culture. For two and a half centuries Greek had been the dominant language of large sections of Rome. Among the slaves of Rome there were swarms of Greeks and Greek-speaking Orientals. While poor Jews clustered in the slums southwest of the Tiber, this area was more than a Jewish ghetto; a considerable district had been given to all kinds of foreigners with their various forms of worship. The west side of the Tiber was a Greek world of middle and lower class people, busy, adventurous, and rather intelligent (slaves often were better educated than their masters). Juvenal and Tacitus complained that the national character was undermined and the whole city had become Greek. To these "Greeks and non-Greeks" (Rom. 1:14, 16; 2:9, 10; 10:12) Paul wrote his letter in the international language of Greece. All the literature of the early Roman church was written in Greek of the fifteen names on the traditional list of Roman bishops, ten are Greek.

11. Acts 11:20; cp. 13:1.
 12. Rom. 15:20; cp. 2 Cor. 10:15, 16.

13. Rom. 15:14; cp. 1:8, 12; 16:19; Acts 28:15.
14. Rom. 16:3-5. Luke regularly uses the diminutive "Priscilla" (Acts 18:2, 18, 26), perhaps coined by her affectionate husband, while Paul, who also may have used the diminutive in daily conversation, always respectfully uses the name "Prisca" in his sacred Letters (Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19).
15. Acts 18:11, 18, 19, 26; 20:31.
16. Acts 18:3; 1 Cor. 16:19; Rom. 16:5.
17. Rom. 16:3-5. When Paul wrote his Second Letter to Timothy, Aquila and Priscilla were again in Ephesus (2 Tim. 4:19).
18. His missionary vision seems to have grown larger and his plan more definite as he continued his work. At first he didn't know where he would go from Corinth (1 Cor. 16:3-6), but then he decided to go from Corinth to Jerusalem (Acts 19:21). Meanwhile he plans to go to countries beyond Corinth (2 Cor. 10:15, 16). He tells the Romans, "While I have been kept from coming to you, I often planned to come" (Rom. 1:13; cp. 15:22). In 49 the edict of Claudius would have kept him away. In 55 he finds more work to do in Asia (Acts 19:21, 22). Now in 56 Nero is the Emperor (A.D. 54-68), and the first best years of his rule are a period of peace. He faces enemies in Jerusalem (Rom. 15:30, 31) and is ready to die there (Acts 21:13). He leaves Corinth at the opening of the shipping season in March. He is prepared for the worst on this journey by having seven men with him to deliver the collection (Acts 20:4), and yet the plot to murder him on the high seas comes as a surprise. He changes his course (Acts 20:3), goes north by land again, is in Philippi for the Passover in the middle of April (v. 6), and after traveling through Macedonia to Miletus (v. 16) still hopes to reach Jerusalem by Pentecost. In all this, Paul is guided by the Spirit (Acts 16:6, 9). And the Lord tells him, "You must tell it in Rome" (Acts 23:11).
19. Rom. 1:11, 15; 15:24, 28, 29. While Paul's first goal was Rome, his purpose reached beyond Rome to the "new world," which was Spain. Spain was rather familiar territory for the Romans. Some bridges, built there under Augustus, still stand, as solid and serviceable as ever. Medieval Spaniards called the great aqueducts "miracles"; they still fill the traveler with wonder. When Paul was writing, men in Spain and Africa were beginning to write Latin books. First among these Spanish writers was Seneca, Nero's tutor, a contemporary of Paul. Martial, Lucan, Columella, Pomponius Mela, and also Quintilian, the authority on Latin style, were all from Spain.
20. Rom. 15:25, 26; 1 Cor. 16:1-6; 2 Cor. 8:1-9; 9:1-5; Acts 24:17.
21. Rome had exiled Aquila and Priscilla, and it finally beheaded Paul. But Paul also had seen how Rome restrained the enemies of the Gospel (2 Thess. 2:7). Imperial officials had rescued him from angry mobs. One purpose of the government was to protect Christians (Rom. 13:3, 4). Although Paul knew that Rome was a lion which could devour (2 Tim. 4:17), he believed in bearding this lion in his lair and in trying to change this lion to a lamb so that Christians, whether in Jerusalem or in Spain, might look to Rome for protection. It has been suggested that the empress Poppaea was a follower of Paul. Chrysostom relates that in his last days Paul converted a mistress of Nero, who became furious as a lion and executed him.
22. A rather comprehensive statement of Christian truth can be made on the basis of "all" passages in Romans: creation (11:36); sin (3:9, 12, 23;

1:18); its punishment (2:9; 5:12; 8:22; 14:10, 11); God's mercy (1:16; 11:32; 16:26); Christ (9:5; 8:32; 10:4; 5:18); invitation to all (10:18; 12:3; 10:11-13); His help (8:28, 37-39); right living (12:17, 18; 13:1, 7; 15:11).

23. Acts 19:9, 10; 20:27.

24. To win their confidence, he sends special warm greetings to his friends in Rome (Romans 16). We find no such personal greetings in the letters to the Galatians, Thessalonians, Philippians, Corinthians, because the special recognition of any individuals would arouse the envy of the others. Since the Christians at Colossae also did not know Paul personally (Col. 1:7; 2:1), Paul also gives a special recognition to individuals in his Letter to the Colossians (4:9, 15, 17), and to Philemon in Colossae he sends a special letter. When he writes to Colossae or to Rome, where most of the Christians do not know him, he holds high the ties that bind the readers to him in order to suggest what a fine friendship he would cultivate with all of them.

HOMILETICS

SAINT PHILIP AND SAINT JAMES THE APOSTLES' DAY
(May 1)

EPHESIANS 2:19-22

Orientation.—Philip the Apostle (not to be confused with Philip the Evangelist): one of the first whom Jesus "found" and called to follow Him. Philip then "found" Nathanael (probably another name for Bartholomew) and said to him: "We have found . . . Jesus. . . . Come and see!" (John 1:43-46.) And so the temple grows (v. 21; cf. Rev. 21:14). At the feeding of the 5,000 Jesus asked Philip: "Whence shall we buy bread that these may eat?" And this He said to prove him, etc. (John 6:5 ff.) On the day of Jesus' triumphal entry into Jerusalem certain Greeks approached Philip with the request: "Sir, we would see Jesus." Philip served them by telling Jesus. (John 12:20 ff.) When Christ later spoke to the disciples about His Father, it was Philip who said: "Show us the Father, and it sufficeth us" (John 14:8; this is in the Gospel for the Day). And Philip was among those who met in the upper room in Jerusalem after the Ascension (Acts 1:13). And "after successful missionary labors in Galatia and Phrygia this Apostle is said to have suffered a cruel death. When scourging failed to silence him, he was stoned, crucified, and finally run through with a spear to hasten his death." (Webber, *Church Symbolism*, p. 202.)

James the Apostle: Often identified with James "the Lord's brother or cousin" (Gal. 1:19). Traditionally known as James "the Less." Davis, *Bible Dictionary*: "It is natural . . . as it has been usual, to assume that the James of . . . Mark 15:40 . . . is this James." (NOTE: Saint James the Elder the Apostle's Day is July 25.) Very little of a definite nature is known about him. He was called "the Less" probably because he was younger or smaller (or both) than James, the son of Zebedee. Perhaps it was to him that the risen Lord appeared (1 Cor. 15:7). And perhaps it was he who wrote the Epistle of James. Tradition adds its usual interesting details: "Unlike the other Apostles, he remained in Jerusalem, where he became the first Christian bishop, presiding over the first apostolic council. Old historians relate that he was surnamed 'the Just' and continued for 30 years to govern the church at Jerusalem. As a Nazarite, he abstained from strong drink and animal food and wore linen. Because he was always kneeling in intercession for the people, his knees became callous like a camel's. Finally, hostile Jews led him to the gable of

the Temple and demanded that he denounce Christ before the Easter multitudes. When, instead, he fearlessly confessed Jesus Christ as Messiah, the Jews hurled him down and began to stone him. As he lay dying and praying for his murderers, a fuller ended the martyr's life with a club. This is said to have occurred about 69 A.D." (D. E. Ressel, in the *Lutheran Chaplain*, May-June, 1952, p. 38.)

Why are Philip and James joined together on this day? And why was May 1 set aside as their day? — "The combination and the date seem to have been determined by the fact that the Church of the Holy Apostles in Rome, built A.D. 350, was rebuilt in the sixth century and rededicated May 1, A.D. 561, on which occasion the relics of the two apostles were transferred to this Church which was now rededicated in their honor." (Reed, *The Lutheran Liturgy*, p. 502.)

Notes on the Text. — Why Eph. 2:19-22 as the Epistle for this day? "The Epistle refers to the Church as being 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,' a passage which led the medieval Church to give apostles' days equal honor with Sundays." (Ibid.) And Philip and James are among the Apostles. But we are not medieval. The Apostles and Prophets are not so many component parts of the foundation. Rather "the foundation of the Apostles and Prophets" is that on which they also rest, namely, Christ! Cf. 1 Cor. 3:11 and *The Lutheran Hymnal*, No. 473: "The Church's one foundation is Jesus Christ, her Lord!"

The Holy Christian Church

I. What it is.

- A. The communion of saints ("fellow citizens with the saints," v. 19).
- B. The household of God (v. 19).
- C. The holy temple of the Lord (v. 21); "Made holy by faith"; Cat., qu. 178. Eph. 5:25-27.

II. How it grows.

- A. God builds His church ("in the Lord . . . through the Spirit").
- B. Through the means of grace.
 1. The Word; cf. John 17:20.
 2. The Sacraments, instituted by Jesus Christ Himself, who is "the chief Cornerstone."

III. Why it exists.

- A. "For an habitation of God"; cf. 2 Cor. 6:16; 1 Cor. 3:16.
- B. To serve God with holy works; Cat., qu. 178; 1 Peter 2:5.

The introduction: a reference to the Day and occasion and thumb-nail sketches of the lives of Philip and James. References to these two Apostles we can also easily weave into each of the three parts, keeping in mind that "the memory of saints may be set before us that we may follow their *faith* and *good works*" (A. C., XXI).

For a longer and more exhaustive study of the text (as the Eisenach Epistle for Pentecost) see CONCORDIA THEOLOGICAL MONTHLY, June 1930, pp. 434—440.

A Collect for the Day

O almighty God, who by Thy Holy Spirit hast called us to be fellow citizens with the saints and of Thy household, and who dost build Thy church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cornerstone, grant us to be so fitly framed together through their Word in the unity of the faith that we may be a holy temple for Thy habitation and may serve Thee with good works; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Pitcairn, Pa.

LUTHER POELLÖT

Studies on the Swedish Gospels

JUBILATE

JOHN 17:1-8

The Text and Its Central Thought.—Talk of glory seems irrelevant so often. Either the talk has propaganda purposes, or it is inconsequential. The glory of a baseball victory, the glory of marching armies, the glory of human beauty—these have affected our interpretation of the word. How feeble the term "glory of the Father" sounds alongside the power, the intelligence, the love of the Father as well as other terms expressing a colored interpretation to us. The glory of the Father reminds too many of hazy clouds trailing across a warm blue sky, a golden red sunset on a delightful spring evening, or the incessant pounding of white surf along rocky beaches with a wide expanse of ocean stretching beyond. Nothing "practical" is in that. Beautiful enough, but it is really a luxury to occupy one's time with it.

With jarring force we need to confront the Father's glory as reality, the only lasting reality, the end-all and be-all of our existence. It has to do with the Savior's crucifixion (v. 1: "the hour is come"); with His agony in Gethsemane (Luke 22:42: "not My will, but Thine");

with His resurrection (1 Cor. 15:20-28, Phil. 3:10, 2 Tim. 1:10); and with His Sermon on the Mount and casting out devils (v.6).

The Savior lifts His eyes to heaven and looks longingly homeward as He pours out His heart to the Father in prayer. The liturgical theme "Homeward Bound" is evident in this part of the prayer as well as later. It is the joy of anticipation of home feebly suggested by those who look forward now, come what may, to the serene joy of mother's smile when they come home on Mother's Day, a week hence.

To see, even to glimpse, the Father's glory gives a direction to life that is unintelligible to those limited by the material and temporal. Such motivation will, yes, must, encounter persecution, misunderstanding, or ridicule. That glory of the Father can reflect itself in us as it did in Jesus.

A central thought for this text is: The glory of God as it is seen in Jesus Christ draws and drives us, bringing eternal life and manifesting the Father's glory in that process as Father and Son glorify each other.

The Day and Its Theme.—The liturgical theme "Homeward Bound" invites us almost irresistibly to stress the evident longing of Jesus as He raises His eyes to the Father, for it finds its echo in our hearts. The note of triumphant confidence of the *Parish Activities* theme for this day, "Home and Church Conquer Together," finds ample expression in a personal and individual sense in this text, though it is certainly not the central thrust in its unique sense.

The Goal and Purpose of the Sermon.—To lift our goals, our desires, and our plans above material self and selfish pride to a vision of glorifying the Father. The roots and the power for such glorifying must lie in Jesus Christ and never elsewhere. We do not add to the Father's glory; we merely express it in our lives.

Sin and Its Fruits to Be Diagnosed and Remedied.—Concern with the here at the expense of the hereafter; desire to glorify self even in the name of religion. Failure to motivate apparently worthwhile goals by a personal relationship to Jesus Christ. Substitution of character for faith, coupled with a failure to recognize with awe and gratitude the sovereignty of God.

Opportunities for Explicit Gospel.—This opportunity is crystal clear in verse three and in a less evident way offered in verse one and verse six. Jesus was sent by the Father. His hour came particularly in His passion and resurrection but was evident also in His miracles and parables.

Illustrations.—Instances of God's glory occur in Isaiah's vision

(Isaiah 6); the Transfiguration (Matthew 17); the giving of the Law (Ex. 34:5-7, Deut. 5:24); the Baptism of Christ (Mark 1:9-11); Pentecost (Acts 2); to Stephen (Acts 7:55); and in God's revelation of His will and power since the time of creation (Psalm 8). The beauty of spring, the right use and abuse of Mother's Day, and the recency of Easter afford exceptional opportunities of foil, contrast, and example.

Outline

The Trail of Glory

- I. God the Father dwells in glory.
 - A. Our highest hopes, our finest longings, our most sensitive convictions only hint the Father's glory (Rev. 21:11, 23).
 - B. His glory is not in surroundings, nor in fanfare, but in Himself (v. 5; Psalm 104).
 - C. His glory is not dependent on recognition (Ps. 113:4).
- II. The Father made His glory clear in Jesus Christ.
 - A. Christ's birth, life, death, and resurrection show us the Father's nature and heart (v. 4; John 1:14).
 - B. His promise of eternal life to us, not only to see but also to share in the Father's glory, offers new life.
 - C. His words, His life, show us the Father (vv. 6, 8; Heb. 1:3; 2 Cor. 4:6).
- III. Through Christ we see the Father's glory.
 - A. Our eyes receive sight when salvation comes to us (v. 3; 1 Cor. 2:7; Luke 2:32).
 - B. His Word defines our relation to the Father's glory (vv. 6, 8; Is. 42:8; 60:1; 1 Peter 1:8; Rom. 8:17, 18).

Conclusion: The best is still before us, to see the Father's glory in full. Even now we witness it in Christ and, through Him, in ourselves. Show forth His glory.

Portland, Oreg.

OMAR STUENKEL

CANTATE

JOHN 15:10-17

The Text and Its Central Thought.—This text appears in that great section of St. John's Gospel which contains Christ's last discourses with His disciples. The time is probably during the Passover of the year 30 (John 13:1). It is Maundy Thursday evening. Christ will soon offer

His great sacrifice of love on the cross (John 18:1). The sacerdotal prayer was uttered at this time (ch. 17).

The immediate context is also important. Vv. 1-9 give the parable of the Vine and the Branches, emphasizing union with Christ and the bearing of fruit (good works). Following this text we find that our Lord speaks of the reception that Christians will have in the world. He prepares them for trouble and persecution, which they will experience in spite of their lives of love.

The central thought is *love*: Christ's love for His own, the disciples love for each other and their Master.

Detailed study of the Greek text is essential and profitable. V. 10: Divine love is primary. ἀγάπη is the foundation of Christian faith and life. The keeping of Christ's commandments is the condition for abiding in this love. Christ Himself kept His Father's commands and thus abode in His love. It is assumed that abiding "in My love" is the highest aim and good in life. The words are addressed to Christians, who alone have the motive and the understanding which Christ assumes. V. 11: The connection between love and joy. The world seeks joy where it will never be found. V. 12: This text emphasizes the *life* of love. It speaks of the sanctified Christian life. Yet Christ's commands are based on His love and the sacrifice of His life for us. The commandments of Christ are not cold and solitary ethical precepts. They do not stand by themselves, as the principles of Buddha or those of any modern ethical humanist. Christ says that we are to love "as I have loved you." Here is the uniqueness of Christianity, the heart of our holy faith. Faith in Christ is first and primary. The *Expositor's Greek Testament*: "His love was at once the source and the measure of theirs." Cf. this verse also with many passages in St. John's First Epistle: 1 John 3:23, 24; 4:7-11. Consider the basic difference between humanitarianism and Christianity. V. 13: Love reaches its highest point when it issues in sacrifice. Here, too, Christ surely is speaking of His coming sacrifice for the sins of the world. Cf. Rom. 5:8: "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." V. 14: Here Christ returns to the main point of this text: the *life of love* of His disciples shows itself in obedience to His commands (cf. v. 10). V. 15: The relation of servants to their master is not characterized solely by love. Right, duty, justice, and authority set the tone for the master-servant relationship. It is different between friends, since their contacts are open and intimate. Christ's revelation to His people lifts them to this higher level of friendship. V. 16: Here also the primacy

of the divine action is asserted. Once more the Lord focuses attention on His primary work. Here He speaks in terms of (1) election and (2) the answering of prayer in Jesus' name. God's action is first and primary, therefore, in election and even in prayer. V.17 contains a summary thought. This pericope is a beautifully condensed statement of the evangelical appeal for sanctification.

The Day and Its Theme.—The lessons for Cantate fit well with the central thought of this text. James 1:16-21 (Epistle) emphasizes the necessity of our sanctified Christian life, which is based upon Christ's work, since we are the "first fruits of His creatures." John 16:5-15 (Gospel) stresses the office of the Holy Comforter, whom Christ will send. The Collect emphasizes the thought of love and joy and connects very closely with the expressions in our text. The Gradual states the reign of Christ in majestic words. Proper attention and emphasis by the pastor in the reading of the lessons will do much to emphasize a unified truth in the entire service.

Sin and Its Fruits to Be Diagnosed and Remedied.—Our Lord here deals explicitly with the central problem in Christian living: Whence comes power and incentive to live in obedience to Christ? Christ, indeed, saves us from the guilt and power of sin! Verse 12 is a marvelous example of the positive Gospel motive for a sanctified life of love and service. Helpful doctrinal reading, alongside the specific textual study of this passage, is found in Article IV of the Formula of Concord, "Of Good Works" (*Thorough Declaration*, Trigl., pp.939—951). Summary: Good works are the fruits of faith.

Opportunities for Explicit Gospel.—The first part of the suggested outline is the place for clear Gospel emphasis. Christ's reiteration of the Gospel is significant in this text, with its primary interest in the fostering of deeds of love.

Illustrations.—The very setting in which these words were spoken provides good introductory and illustrative material. Before the supreme sacrifice on Good Friday, Christ speaks to His disciples concerning the two greatest needs: His love for them and the reflection of this love in their own lives. *Parish Activities* theme: "Home and Church Conquer Together." How is it in our homes? Does faithful use of the Word and Sacrament foster faith in Christ and love toward one another? How can we expect love to dwell in the home if members of the family neglect Him who is the Source of all true love? The true solution to family tensions is found in Christ the Lord, the Source of all grace. How about our life in the larger family of God,

the Christian congregation? Christ makes it clear that we are to live together in brotherly love. He alone gives us the power and grace so to do. Christ in Word and Sacrament gives His church, and all its members, the divine power and grace to do much more than merely stay together. The divine love which should characterize the life of the church is the greatest force on earth. Of the early Christians the pagans said: "Behold, how they love one another."

Outline

The Centrality of Love

- I. Christ's divine love is the basis for our faith and life (vv. 12, 13).
- II. Christian love, the reflection of divine love, should characterize all our actions (vv. 10, 11).
 - A. The keeping of His commandments.
 - B. The source of divine joy.
- III. Deeds of love are the true marks of God's children (vv. 14-17).
 - A. In such deeds they serve their Lord and one another.
 - B. This love is the outward evidence of God's election.

Chicago, Ill.

JAMES G. MANZ

ROGATE

LUKE 11:1-13

The Text and Its Central Thought. — At a time not specified a certain disciple, evidently unacquainted with the Sermon on the Mount, on seeing Jesus "engaged in prayer," requested instructions in this art. Jesus complied, offering at the same time an abbreviated version of the Lord's Prayer. A comparison of this with the St. Matthew version and also a study of the Greek tenses will prove enlightening. The aorist of the first three petitions calls for a hallowing of God's name and a coming of His kingdom that is to be *effective* in us and through us according to His will. The present imperative in the Fourth Petition, "*keep giving* us day by day (καθ' ἡμέραν) the bread of our needs," emphasizes the long-range look of Him who is able to plan for the morrow; whereas the aorist in St. Matthew, "*Give* us this day (σήμερον) our daily bread," focuses attention only on the need of the moment. In the Fifth Petition we ask for the forgiveness of "*sins*" (ἁμαρτίας, lit., "the failure to have 'hit the mark' of God's requirements") In St. Matthew these "failures" become the "debts" of a righteousness due to God till paid. Our promise in the present tense to "*keep forgiving* all those who are indebted to us" is a pledge to make this

the daily habit of our lives; while the aorist of St. Matthew, lit., "as we *did* forgive," expresses the thought that already at the moment of prayer we did *with finality* dismiss from our hearts all the wrongs that have been done to us. With the aorists of the closing petitions we completely commit ourselves to God's guidance through every type of testing unto final deliverance.

To appreciate the illustration that follows we must realize what a complicated affair the bolting and unbolting of the door is in an Oriental house, with the family asleep in the room. No wonder the father says at first, "*Stop* (μή with the imperative present) troubling me."

One ought not overlook the καὶ γὰρ ὑμῖν λέγω, "Besides I myself declare to you" (v. 9), an emphatic asseveration on the part of Jesus wherewith He introduces three present imperatives that urge us to "*keep asking*," etc., and six assurances that such praying will never be in vain. The change from the plural ὑμῖν of v. 9 to the singular αὐς of v. 10 individualizes the promise and makes it personal. The three present tenses ("keep asking," etc.) do not imply "vain repetitions" (*contra* Matt. 6:7), but encourage us to come to God again and again with each new need and by every avenue of approach.

Vv. 11, 12 remind us that fathers do not make mockery of their children's requests by giving stones shaped like cakes for cakes, or fishlike serpents in place of fish, or dead and poisonous scorpions rolled up like eggs instead of eggs; much less the Father in heaven. If we who are sinners give "good things" to our children (v. 13), how much more will the heavenly Father give us His best gift, the Holy Spirit, wherewith comes all that is truly good (Matt. 6:33; 1 Cor. 12:3; Gal. 5:22, 23; Heb. 11:6; John 14:16-18; 16:7-15).

The *thought*: Jesus teaches us how to formulate our prayers in a manner pleasing to God so as to put first things first and how to come to God as children to their father and with a similar confidence. He assures us that such prayers will be effective.

The Day and the Theme.—The Gospel encourages prayer in Jesus' name. The Introit and the Gradual sing of our redemption, which is made certain by the resurrection, ascension, and session of our Lord, thus assuring us that our prayers are acceptable and heard. The Collect and the Epistle remind us to put our prayers to action. The monthly theme of *Parish Activities* calls for the home and the church to conquer together. Making the church's prayers meaningful and fruitful requires the help of the home. Here children can be taught how to formulate their own prayers and how to practice them.

The Goal and the Purpose of the Sermon.—To effect an appreciation of the Lord's Prayer and to use it as a pattern for prayer; to learn to come with all our needs to God as our Father as children do—boldly, repeatedly, even persistently; with confidence, but always with complete submission to His gracious will.

Sin and Its Fruits to Be Diagnosed and Remedied.—To pray selfishly; to despise prayer as fruitless when we fail to get our way; to doubt God's promises or goodness when evil comes; to fail to commit our cause and ourselves altogether into His hands; to neglect prayer because we are sinful or because we hesitate to come so often; to pray for mere show; to offer vain repetitions; to be full of anxiety; these are the sins we need first to recognize in ourselves and then to have forgiven us in Christ, so that, having put them aside, we may begin anew our prayer life.

Opportunities for Explicit Gospel: (1) Christ's own prayers serve not merely as examples but also as our righteousness and as a covering for our poor and sinful praying (Matt. 5:17, 18; Rom. 10:4; Jer. 23:6; Gal. 3:27); (2) the Fifth Petition, to which Christ personally and emphatically guarantees God's affirmative answer; (3) the promise of the Holy Spirit, through whom alone faith can be gained or retained; (4) the assurances concerning our redemption as found in the Introit and Gradual; and (5) the Holy Gospel of the Day (John 16:27).

Illustrations: The friend at midnight; the father-child relationship illustrated from experiences in the home. The Epistle shows us how as God's instruments we can respond in His name to the cries of widows and orphans. Jesus and Stephen show us how one may pray for his adversaries. Give also practical examples how the various Petitions of the Lord's Prayer can be made effective in our homes, our churches, our schools, our communities, and in the world through us.

Outline

The Lord Teaches Us to Pray

- I. He shows us how to construct our prayers.
 - A. The two versions of the Lord's Prayer (Matthew 6; Luke 11); His own prayers (John 12:27, 28; Matt. 26:36-44; John 17); other prayers in Scripture; the Psalms—all indicate that the forms of our prayers may vary.
 - B. The Lord's Prayer, however, may serve as our model, showing us how through petition and praise we may present our many needs before God in their proper perspective (Matt. 6:33; 7:11; Luke 11:13; Matt. 6:3-32).

II. He shows us how to approach God in prayer.

- A. Like children coming to their Father (Luke 11:2; John 1:12, 13; 14:6; 6:37-47; Gal. 3:26; 4:6).
- B. Like children who come to their Father even with the most trivial needs, with insistence and persistence (present imperatives, "keep asking," etc.); using every possible means of approach (asking, knocking, seeking).
- C. Like children who are confident that their Father will keep His promises, that He will give them nothing hurtful, only the best, and who are therefore willing to commit themselves to His will whether the answer be "Yes" or "No" or "Wait" (Matt. 6:10; 7:7-11; Luke 11:9-13; Job 1:21; 2:10; Heb. 12:5-14; John 2:4).

Chicago, Ill.

THEO. F. NICKEL

ASCENSION DAY

LUKE 24:49-53

The Text and Its Central Thought.— In the last verses of his Gospel St. Luke telescopes the Savior's resurrection appearances and instruction. Possibly v. 49 belongs to such telescoping, although Acts 1 seems to place this word on Ascension Day itself. In this "I send the promise of My Father" the Holy Spirit is inseparably linked to both the Son and the Father, although distinct from both. This promise also characterizes the Ascension as a prelude to Pentecost. That blessing could not occur without this one (John 16:7). Conversely the Ascension commission (v. 48) could not occur before the fulfillment of the promise. Perhaps Luke knows the promise of John 14:26 and 15:26, although he himself has the eschatological promises in his Upper Room discourses. (Luke 22:18, 30.)

"You" in v. 49 is in the emphatic position in the Greek. "As for you, remain in the city. . . ." The RSV "clothed" is much more vivid and clear than the AV "endued." Also the RSV "parted" is nearer the intransitive sense of the Greek verb than the AV "was parted." "Then" in v. 50, that is, after the word of instruction, after the mission challenge, after the promise of the Spirit's power. The Greek word for "bless," used in v. 51 of Jesus and in v. 53 of the disciples, is the same. (Cf. Rev. 5:12 ff.) The textual variant "And was carried up into heaven. And they worshiped Him" has rather widespread substantiation, although not found in the best manuscripts.

Bethany was the home of Lazarus, Mary, and Martha, where the Lord had eaten six days before the Passover (John 12:1) in the house

of Simon the Leper (Matt. 26:6), from where He had set out on Palm Sunday (Mark 11:1; Luke 19:29), and where Jesus had made His headquarters during Holy Week (Mark 11:12). And nearby Olivet (Acts 1:12; Luke 22:39; Mark 14:26; Matt. 21:1), together with Bethany, were the scenes of the beginning of His triumph and of His suffering. Ylvisaker in *The Gospels* (p. 787) believes that Gethsemane lay on one side of the mountain, while the Ascension occurred on the opposite slope facing Bethany. Edersheim comments: "From where He had made His last triumphant entry into Jerusalem before His crucifixion, would He make His triumphant entry visibly into heaven" (*Life and Times of Jesus the Messiah*, II, 651).

A central thought would be: The promise and blessing of the ascending Christ brings His followers joyful worship.

The Day and Its Theme.—The Swedish Lectionary suggests "From Humiliation to Exaltation." "Bethany" reminds us that the work of humiliation is now past as the exalted Lord is crowned with glory. In the Epistle (Acts 1:1-11) there is the fullest account of the Ascension, although even there faith is necessary to see the glory of the simple coronation. V. 11 mentions the last stage of the exaltation, Christ's second coming. In the Gospel (Mark 16:14-20, a part of the disputed "longer ending") the passive voice indicates the Father's role in this exaltation. Then, too, the session is joined to the Ascension. Although the contrast is plain between the lowly Jesus whom men had killed and the ruling Lord, nevertheless it is still "this same Jesus" who raises "His hands" in blessing. Introit and Gradual echo the joy at Christ's triumph, while the Collect stresses the faith implication of the ascension into *heaven*. "Home and Church Conquer Together," the May theme in *Parish Activities*, can be linked in this way: Our Savior's coronation means joyful worship in home and church.

The Goal and Purpose of the Sermon.—To bring the hearer to a joyful awareness of the implications of his Savior's ascension for his personal faith; joy in the promise and blessing of my exalted Brother; joy that means joyful worship.

Sin and Its Fruits Diagnosed.—The terrible sin of rejecting Christ's promised Spirit, although not explicit in the text, can be implied. There is also an implicit rejection of the virus of American activism that rushes to do and serve without waiting on the Lord. The "Christian" sin suggested by this text would be a mere mental assent to the creedal statement of the Ascension. Of course, such head faith will be joyless, and the worship of such "believers" will be equally joyless.

Opportunities for Explicit Gospel.—"Promise" (v. 49) is a great Gospel word. The Holy Spirit, bringing all of Christ's person and work, is a "given," a "sent." The power and joy for worship is not in us. But we "are clothed" with the Spirit of Him who lived for us, died for us, rose for us, ascended for us. "Blessed them" (vv. 50 f.) is another pregnant Gospel word. Finally there is the reference to "His hands." The exalted Savior is still our Brother with the same hands that touched the sick, caressed the young, and were pierced on the cross.

Illustrations.—The joyful expectation of children when they are given a promise; the Advent characteristic of Ascension Day, reminiscent of the joy of pre-Christmas days; the farce of a man rushing to work unclothed; the picture of Christ's blessing dramatized with the preacher's uplifted hands. Our temple (v. 53) will be more than the church sanctuary. It will be found wherever two or three are gathered in His name.

Outline

The Promise and Blessings of the Ascending Christ

- I. Christ has gone from humiliation to exaltation.
 - A. His second trip to Bethany was for His coronation.
 - B. This going meant joyful worship for His disciples.
- II. Yet there is joylessness today.
 - A. A rejection of Christ's exaltation means no worship.
 - B. Mere head faith in His ascension means joyless worship.
- III. The Savior still gives us His promise and blessing.
 - A. He is our exalted Brother.
 - B. He promises us His Holy Spirit.
 - C. He places His hand of blessing upon us.
- IV. That gift means joyful worship for us.
 - A. We, too, rejoice with great joy.
 - B. In church and home we bless God.

Charleston, S. C.

HENRY W. REIMANN

EXAUDI

JOHN 15:18-25

The Text and Its Central Thought.—It will be noted that the present text precedes the old Gospel selection for this Sunday. It is apparent that Christ was eager to supply His followers with a comprehensive appreciation of the primary elements of successful discipleship after His departure from their midst. He wanted to supply them with an understanding of those things which would stand them in the good stead when they "were on their own." In the present text it is clear that He is picturing to them some of the conditions which they can expect to encounter in the sincere, earnest, and complete discharge of the obligations of discipleship. The word "hate" ("hated" and "hateth") is used with emphatic repetition and force to show that they can expect hateful opposition to their meeting the requirements of discipleship. He shows for all time, for Christians in all ages and under all conditions, that they can most certainly expect strenuous and hateful opposition, antagonism, and virulent disfavor in the world. With due impressiveness He accounts for the source and nature of this hatred and opposition. "They hated Me." "Ye are not of the world—therefore the world hateth you." "They have persecuted Me, they will also persecute you." "Because they know Him not that sent Me." "They hate My Father also." "That the word might be fulfilled"—all these expressions in their strong settings make opposition, hatred, and kindred conditions the logical expectation of Christians. The knowledge of this opposition is a prime factor in helping His followers always to lay hold on those things which can give them strength to overcome, to emerge victorious, to be valiant in the discharge of their responsibilities, to take their obligations seriously, to re-evaluate the great things which they possess by virtue of their relationship to Christ, so that they may ever appreciate that no price is ever too high when it comes to the simple blessedness of being a follower of Christ, a sincere believer in Him as the true Savior and Redeemer.

Essentially the text serves to excellent advantage in demonstrating that this continued hatred on the part of men toward Christ and His followers is testimony to the fact that it has its origin in the sinfulness of mankind. Christ says: "But now they have no cloak for their sin." It has been brought out into the open. It is easy to see its real source and nature. There is no longer any opportunity to cover it up, to keep it concealed. He says again: "If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both Me and My Father." It is well for the Christian who comes face to face with opposition to appreciate its real

source, namely, the inborn, innate, stubborn, willful sinfulness of man by nature. More comprehensive meditation upon the text would reveal this central thought: No amount of hateful opposition should keep a sincere follower of Christ from displaying a valiant, vigorous, and victorious Christianity at all times.

The Day and Its Theme.—This Sunday is sometimes known as "Expectation Sunday," no doubt from their "waiting for the promise of the Father." In the light of the present text, and also the regular lessons for the day, the emphasis could well be placed on "expectation" in another sense. When God gives us the full blessing of His Spirit, so that we are truly brought to real, living faith in Christ as our Savior, as followers of Christ we can expect to meet with certain hindrances, hardships, opposition, and hatred in His kingdom here on earth. In spite of this expectation a true Christian will always sense a secure feeling of triumphant and courageous power to be a disciple "in the world, but not of the world." This thought can easily be harmonized with the basic theme in *Parish Activities*—"Home and Church Conquer Together."

The Goal and Purpose of the Sermon.—To stir a deep realization on the part of the hearers that although true Christianity will always be challenged by severe opposition, yet we can always be certain of victory and triumph through true loyalty to Christ, our Savior, in all things.

Illustrations.—Use examples from the Book of Acts and early Christian history to show that this hateful opposition did frequently descend on them in terrible fury. Use examples from modern mission history in China, Russia, elsewhere, to show that such opposition still continues.

Outline

The True Christian's Perpetual Victory over Hateful Opposition

I. Why such opposition can always be expected.

A. Because it was manifested so strongly against Christ (vv. 18, 21).

1. Such hateful opposition led to His death.

2. Such hateful opposition meets His followers.

B. Because there is such a sharp difference between Christians and the world (v. 19).

1. Difference of faith, purpose, life.

2. Difference in motives and power.

- C. Because sin shows its awful nature in this opposition (vv. 22-24).
 - 1. Sin is hatred against God and Christ.
 - 2. Sin is vicious and ruthless in its expression.
- II. Whence perpetual victory is always assured.
 - A. In maintaining sincere love for Christ (vv. 18, 19).
 - 1. We love Him because He first loved us.
 - 2. We use the means to maintain such love.
 - B. In full appreciation of the wondrous things Christ has done for us (v. 19).
 - 1. We are chosen by Him for great privileges.
 - 2. We owe all we are and have to His work for us.
 - C. In truly humble, faithful following after Him (v. 20).
 - 1. It is a rare and distinct honor to do so.
 - 2. It is a privilege to suffer for His sake.

Applications can be direct and practical in terms of the things which are expected of a true Christian and of what a true Christian can expect in His whole life.

Long Beach, Calif.

ERICH V. OELSCHLAEGE

WHITSUNDAY, THE FEAST OF PENTECOST

JOHN 14:15-21

The Text and Its Central Thought.—Meditate on John 14—17 in preparation for the study of this text. Jesus assures the church of His continued presence and victory. Note when Jesus spoke these words and to what special need of the disciples He was addressing Himself. V. 18 offers the key to the text. If Jesus would no longer be present with them in the body, would God still be present with them? He would not leave them "comfortless" (orphans). But how would He come to them? How would He assure them of God's continued fellowship, of His own continued presence in their midst? V. 16 is the answer. He would pray the Father and the Father would give. What? The Comforter! Study ἄλλον and παράκλητον for finer shades of meaning. People ought to understand "Comforter" as well as they understand "Creator" and "Redeemer." Who is the promised Comforter? "The Spirit of truth" (v. 17). "Holy Ghost" (v. 26). "Proceedeth from the Father" (ch. 15:26). Nicene Creed. Can the Com-

forter be recognized? The world can neither receive nor recognize the Spirit of Truth (v. 17; 1 Cor. 2:14). "But ye know Him" (v. 17). How? "He dwelleth with you." In the Word (1 Cor. 1:20, 21; 2:8-14; 1 John 4:6). "He shall be in you." Explanation of the Third Article. So, then, while the world cannot see Christ after His resurrection (v. 19a), the believers do see Him (v. 19b). This does not merely refer to His visible appearances to chosen witnesses. All believers see Him with the eyes of faith wrought in them by the Holy Spirit. The risen and living Christ is really and truly present with believers, and they live in Him. "That I may be His own," etc. With the bestowal of the Holy Spirit will come the knowledge of that marvelous mystical union described in v. 20. God and His people living and working in fellowship. Cf. Gal. 2:20. Where this Spirit-wrought fellowship exists, there the believers bring forth the fruits of love. The text opens and closes on this note. V. 15 approaches the subject from the point of cause (if ye love Me) and effect (keep My commandments). "Keep" may be either indicative or imperative. V. 21 treats the significance of the effect as evidence of the indwelling Christ. Cf. J. B. Phillips' translation. Having and keeping Jesus' commandments, especially the precept of love, is evidence of our love for Jesus, which proceeds out of Jesus' love for us. Whom Jesus loves the Father loves. Where that fellowship of love exists, there Christ is manifested.—The central thought of the text: "The gift of the Spirit is our assurance of Jesus' continued fellowship with us."

The Day and Its Theme.—Pentecost commemorates the outpouring of the Holy Spirit and the birthday of the New Testament Church. The Epistle (Acts 2:1-13) relates the first miraculous fulfillment of the promise in our text. The Gospel (John 14:23-31), is a continuation of our text and describes especially the teaching ministry of the Holy Spirit. The Introit and Gradual both stress the office of the Spirit and the joy which is ours through Him. In the Collect we beseech God to accomplish in us what He has promised us in the text.—The connection between the central thought of the text and the theme of the day is obvious.—As the Spirit dwells in the people of God, "Home and Church Conquer Together," monthly theme of *Parish Activities*.

The Goal and Purpose of the Sermon.—We are not alone. God—Father, Son, and Holy Spirit—is really and truly present with us, working in and among and through us.

Sin and Its Fruits to Be Diagnosed and Remedied.—A feeling of aloneness without the visible presence of Jesus. The idea that the church is hardly more than a voluntary association of believers plying

their own way. The denial, in whole or in part, of the living Jesus. Wrong opinions of the person and work of the Holy Spirit. False criteria by which holiness bodies measure the presence of the Spirit. Minimizing the wonderful effect of the gift of the Holy Ghost.

Opportunities for Explicit Gospel.—The gift of the Holy Ghost, who, through Word and Sacrament, makes the blessings of Christ's redemption our own. When we have fellowship with Christ through faith, we have the forgiveness of sins, life, and salvation. Explanation of the Third Article.

Illustrations.—Choose with great care in this particular sermon. Jesus' illustration comparing the Spirit with the wind (John 3:8). Copious illustrations which can be drawn from the Epistle. Orphaned children as contrasted with children who have loving parents.

Outline

The Holy Spirit Is Our Assurance of Jesus' Continued Fellowship with us (We Are Not Alone)

- I. We need such assurance of fellowship.
 - A. The disciples would soon need it (v. 18).
 - B. We need it in a world that "seeth Me no more."
- II. The gift of the Spirit is that assurance (v. 19a).
 - A. Jesus' promise (v. 16).
 - B. The promise fulfilled.
 1. Miraculously on Pentecost.
 2. Through Word and Sacrament in the N. T.
- III. The evidence that we have the gift.
 - A. He dwells among us in the means of grace and in us by faith (v. 17).
 - B. He is at work in us, making and keeping us alive in Christ, in keeping the commandments (vv. 19b, 15, 21a).
- IV. The Spirit assures fellowship.
 - A. Knowledge of the wonderful fellowship (v. 20).
 - B. A fellowship of love (v. 21b).

Milwaukee, Wis.

VALENTINE MACK

THEOLOGICAL OBSERVER

MORE READERS AND GREATER RESPONSIBILITIES

Readers of the CONCORDIA THEOLOGICAL MONTHLY will be interested in knowing with how many others they are sharing this journal. Concordia Publishing House reports that the March issue was printed in 4,000 copies. The mailing list for this issue has reached 3,810. There are 3,500 paid subscriptions. Of these about 400 are students of theology for whom the subscription price has been reduced. The January issue was completely sold out; as this goes to press (February 24), only about 20 copies of the February issue are still available. Last year the March issue was mailed to about 2,000 subscribers—an increase for this year of 1,500. The editorial staff is aware of its responsibility to this growing number of readers and pledges redoubled efforts to serve them as God gives wisdom and strength.

A heartening report can also be made on the response to a new service for our readers which was initiated in the current year. Last fall the staff announced that it would prepare and make available upon request study outlines of articles in a contemplated series on the Lutheran Confessions as well as of extensive reviews of four significant books. This material was to serve especially as a basis for conference papers and discussions. The number of requests for outlines of the articles and the first book review exceeded fondest expectations. During January and February 5,400 copies of outlines were mailed. In some instances as many as 100 copies were requested in a single order. This service will be continued. A short note at the end of an article will indicate that study material for it is available and will be sent gratis upon request.

The first comprehensive book review appeared in the February issue and dealt with two publications by Walton Hannah: *Christian by Degrees* and *Darkness Visible*. The interest of our readers in this presentation can no doubt also be gauged by the phenomenal increase in the sale of these books. To date Concordia Publishing House has sold 1,800 copies of *Darkness Visible* and about 800 copies of *Christian by Degrees*.

WALTER R. ROEHRS

SEMINARY SUMMER SCHOOL SESSIONS

The second of the new-type summer sessions at Concordia Theological Seminary, St. Louis, will begin on June 27, 1955. Academic sessions, two clinical training courses and a large number of workshops

will provide for the many and varied needs of the modern parish ministry.

The academic terms are planned for both three- and five-week courses on both Seminary and graduate levels. The Seminary courses are given for credit toward the A. B. and the B. D. degrees. Graduate classes primarily and a selected number of Seminary courses offer credit toward both the S. T. M. and the Th. D. degrees, according to the requirements set forth in the catalog of the School for Graduate Studies. Distinguished guest lecturers have been invited to teach some of the courses on both levels.

Following is the schedule of academic courses:

Graduate Courses

Three-week term (June 27—July 15):

Isaiah 40—66	Dr. Paul Peters (Thiensville)
Galatians	Dr. Wm. F. Arndt
Major Issues in Modern Theology	Dr. Arthur C. Piepkorn
The English Reformation	Dr. Theo. Hoyer
Puritanism in America	Dr. Carl S. Meyer
The Theology of Preaching	Dr. R. Caemmerer

Five-week term (June 27—July 29):

Advanced Theology of the Old Testament	Dr. A. von R. Sauer
The Gospel According to St. John	Dr. Paul Bretscher
The Doctrine of the Atonement	Dr. Thomas Coates
From Augustine to Luther	Dr. G. A. Thiele
History of Worship from the Reformation to the Present.	Dr. W. E. Buszin

Seminary Courses

Three-week term (June 27—July 15):

Zechariah	Dr. Paul Peters
Pastoral Epistles	Prof. L. Petersen
Christian Ethics	Dr. A. M. Rehwinkel
Studies in Current Lutheran History	Dr. Thomas Coates
Personality Factors in Personal Counseling	Pastor Richard Jesse
Preaching in the Sunday Service	Dr. R. Caemmerer
Christian Hymnody (a survey course)	Dr. W. E. Buszin
Methodical Bible Teaching	Dr. A. G. Merkens
Theology of the Book of Concord II	Dr. Arthur C. Piepkorn

Five-week term (June 27—July 29):

Biblical Archaeology	Dr. Arthur Klinck
Social Background to the Parables	Dr. Arthur Klinck
Luther's Theology	Dr. L. W. Spitz
Elementary Hebrew II	to be selected

Pastoral Clinical Training Course

Six-week term (courses run concurrently) (June 27—August 5):

Orientation	Pastor E. J. Mahnke
Clinical Training	Pastor E. J. Mahnke

In addition to these academic offerings, the summer sessions will present nine workshops on the following subjects: Youth, Evangelism, Public Relations, Radio-TV, Audio-Visual Aids, Worship, Human Relations, Helping Families. One special workshop will be conducted for laymen specifically. Detailed information on the summer program is available from the Office of the President, Concordia Seminary, St. Louis 5, Mo.

MARTIN H. SCHARLEMANN
Director of Graduate Studies

IN THE WAKE OF BILLY GRAHAM

Rev. Frank Fitt, pastor of the Grosse Point Memorial Church, near Detroit, Mich., in the *Christian Century* (Dec. 1, 1954), critically reviews the results of the Billy Graham campaign in Detroit in the early fall of 1953. A year after the campaign he mailed an inquiry with six definite questions regarding the effects of Graham's work to 971 churches of metropolitan Detroit. Replies showed that 104 churches co-operated with the campaign, while 138 remained neutral, and four were opposed. The most important question pertained to responses to the campaign cards that listed converts as follows: Acceptance of Christ as Savior and Lord. . . . Reaffirmation of faith. . . . Assurance of salvation. . . . Dedication of life. The totals in campaign cards received by the pastors were 485 Acceptance, 404 Reaffirmation, 105 Assurance, and 137 Dedication—a grand total of 1,131.

These cards were meaningful only in fewer than 10 per cent of the signers. One pastor received 50 cards of which only one was genuine; the remaining 49 were signed by young people of his parish who wished to indicate by their signing the cards that the service was inspiring. Independently of the campaign 286 pastors of the Detroit-area churches brought into the Christian profession, through the more quiet and thorough methods of parish evangelism, a total of 11,337 men, women, and young people. The number of pastors disapproving the Graham campaign was almost double the number favoring it—

151 con to 77 pro. There were, of course, a number of laudatory letters coming especially from churches of "conservative tradition." But others regarded the campaign as a "huge waste of money and effort," as one pastor put it. Another pastor replied: "The amount of money and effort spent to promote and conduct the Graham campaign could have been applied with far greater effectiveness to the establishing of churches in underchurched neighborhoods and to the preaching of a continuing ministry in those areas." The writer's final judgment is that "extremely few local churches were strengthened spiritually by the campaign."

J. T. MUELLER

AT THE END OF THE MARIAN YEAR

Under this heading Thomas Boslooper, minister of the Reformed Church of Closter, N. J., offers a striking analysis of the Marian cult in Romanism. The article appeared in the *Christian Century* (Dec. 15, 1954). The writer regards the modern interest in Mary as a "resurgence of the intrusion of the 'female figure' into Judeo-Christian tradition." This "female figure" was dominant in such pagan religions as the Sumerian, Babylonian, Greek, Roman, Egyptian, and others. The rise of Marianism came with that of apocryphal literature, which appeared especially after A.D. 200. In the growing legend the idea of her virginity was obscured by attention to her docetic and supramundane qualities. The Ethiopic *Salutations to the Members of the Body of the Blessed Mary* epitomizes this trend. The Reformation, followed by the rise of historic criticism, temporarily checked this movement and kept it outside Protestantism. In the Roman fold, however, Mary continues to grow in stature and prestige, and it is difficult to recognize the peasant maiden mother of Jesus behind the mythical vesture with which Roman tradition has transformed her.

In criticism of Roman Marianism the author writes: "The essence of Christianity is that redemption is in Christ alone. Both ancient and modern Romanism deny this and declare that faith in Christ is not sufficient for redemption from the conditions out of which Marianism arises." To this he adds: "The call to devotion to the Roman Mary is a far cry from the exhortation of Jesus and the early church to repent and believe the gospel, or to seek first the Kingdom of God and his righteousness, or to believe on the Lord Jesus Christ."

J. T. MUELLER

CHURCH AND COMMUNION FELLOWSHIP

The *Informationsdienst* of the United Evangelical Lutheran Church of Germany (VELKD) offers in its issue of October, 1954, the interesting report of the Ecumenical Commission, appointed at Fulda in

1952, for the study of Communion fellowship. Two sessions were held by the commission in 1953 and two in 1954. They were attended by the most prominent theologians of Germany, among them the late Dr. Elert of Erlangen, Dr. Brunner of Heidelberg, Dr. Schlatter of Württemberg, and Dr. Vajta of Geneva, to name only a few whose names are known to our readers. The Federated Free Churches were represented by Dr. Guenther, Dr. Schulz (Berlin), Superintendent Martin (Marburg), Licentiate Srocka (Hermannsburg), and Pastors Willkomm and Schuetze, who appeared for the *Theologische Hochschule* in Oberursel. Many spoke for open Communion and inter-Communion. Thus Dr. Schlatter said: "We admit everyone who desires Holy Communion, not indeed as a member of the body of Christ, for this (membership) is beyond our knowledge, but because he is a brother who needs the grace of Christ and should receive it. The Church of Christ cuts through all denominations. The Lord's gift is boundless and permits no limitation."

In contrast to this view Dr. Schulz of the Breslau Free Church identified church fellowship with Communion fellowship. He said: "The fact that the boundaries of the Lutheran Church do not coincide with those of the *Una Sancta* does not annul the duty of the church to adhere to the pure proclamation of the Gospel and the administration of the Sacraments according to Christ's institution. Only in this way can saving faith be engendered and the true church be built. Church fellowship exists only where there is unity in doctrine. This [fact] leads to the following conclusions: 1. There can be no Communion fellowship with churches having differing confessions; 2. Members of the Lutheran Church may not have Communion fellowship with other denominations; 3. Attempts at union which center the problem in the liturgy offer no solution in agreement with the truth; 4. For pastoral reasons it seems impossible to admit members of churches with differing confessions to our own Communion tables; 5. In emergency cases (*in articulo mortis*) no rules obtain."

J. T. MUELLER

THE GOSPEL AND THE YOUNGER GENERATION

Theology Today (January, 1955), under the heading above, strikingly presents the problem of our younger generation which "is living in an era of numbing fear and chastened hope," its mood bordering "very closely on despair." "Its disease is spiritual emptiness." Deceived in general by the superficial optimism that followed the First World War, it was misled theologically by the extravagant judgments of representatives of the social gospel, especially of Walter Rauschenbusch, who asserted that the economic order *alone* (italics in the original)

remained to be Christianized. The reaction against such a wholly unjustified optimism was "a blight that settled over the social hopes of the younger generation." Fortunately, contemporary theologians such as Reinhold Niebuhr have helped the present generation again "to see the reality of sin." As Elton Trueblood suggested, "the Church should remind men of the limits of human effort and the pervasiveness of sin." But more is needed than this. Only "the Gospel meets this need." But the Gospel meets the need only "if we face up to the eschatological nature of the Christian hope." The needs of our younger generation can be met only "by the presentation of the Gospel in its fullness—the whole thrilling story of the mighty acts of God for man's redemption." "It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man." "It is the Church's task to bring the resources of the Gospel to bear redemptively upon the needs of the younger generation."

JOHN THEODORE MUELLER

HEAPING COALS OF FIRE UPON HIS HEAD

The Catholic Biblical Quarterly (January, 1955), in an interesting article, examines St. Paul's words: "In so doing thou shalt heap coals of fire on his [the enemy's] head" in the light of the Hebrew original, Prov. 25:21, 22: "If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink; thus you will heap coals of fire upon his head, and the Lord will repay you." Origen and Chrysostom explained this to mean that if you feed your enemy and he remain inimical, you will make him guilty of more serious punishment. That may be described as a more noble type of revenge. This interpretation is still held by some as, for example, by Frankenberg in *Handkommentar zum A.T.* and H. Renard in *La Sainte Bible*. Augustine and Jerome, however, argue that the "coals of fire" must refer to the "burning pangs of shame" which a man will feel when good is returned for evil and which may produce remorse and contrition. The context of Proverbs and Romans clearly favors the Augustinian exegesis, for Paul quoted this ancient dictum to exemplify the obligations imposed by true charity. This is the conclusion which the writer reaches after he has examined various parallel passages inculcating Christian love, and a number of interpretations by Biblical scholars either for or against this view. He expresses himself as in essential agreement with Gustave Bickell's explanation: "Our unexpected charity and hospitality will win him to our friendship."

JOHN THEODORE MUELLER

THE GENEALOGIES OF JESUS IN MATTHEW AND LUKE

In the *Lutheran Quarterly* (November, 1954) Dr. Uuras Saarnivaara discusses the problem involved in the difference between the genealogies of Jesus as given in the Gospels of Matthew and Luke, on the basis of a solution suggested by William H. Bates in his booklet *A Study in the Genealogy of Jesus* (Christian Evidence League, Malverne, N. Y., 1952). The two genealogies are supplementary and are necessary to show that Jesus is (1) the lineal son of David "after the flesh" and (2) the legal heir of David's throne. Matthew gives the legal royal lineage from David through Solomon and Joseph, while Luke gives the natural royal lineage from David through Nathan to Mary, the former presenting the legal, the latter the natural, physical connection.

He writes, in part: "In constructing their genealogical tables the Jews reckoned descent entirely in the line of males. When the line passed from father to grandson through a daughter, the daughter herself was not named, but her husband was counted as the son of the maternal grandfather. It seems probable, therefore, that Joseph, the son of Jacob, was married to the daughter of Heli, that is, that Mary was a daughter of Heli, a descendant of David through his son Nathan (not the prophet), and that Joseph was, therefore, the son-in-law of Heli. He was included in the genealogy, according to Jewish custom, as the son of Heli. Thus Jesus had a right to the throne of David through his reputed and legal (step) father Joseph, and was eligible to occupy it, or sit on it, as David's son through Mary."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Cleveland.—Emphasis on marriage "as a positive means to sanctification" rather than on its social and economic aspects was urged here by Roman Catholic Bishop John J. Wright of Worcester, Mass. Addressing members of the Serra Club, an organization of professional and business men fostering religious vocations, Bishop Wright said that "the marriage vow is not merely an arrangement governing economic matters, but an instrument to eternity."

"While common interests of a temporal and social kind can be powerful forces in stabilizing marriages," he said, "none of these can arrest the appalling disintegration of modern marriages until the sacramental, spiritual, and therefore eternal implications of marriage are understood and accepted."

Bishop Wright said that more could be done to repair damaged marriages with psychiatry, social case work, and the like. But he cautioned that "there is nothing on which these can build and nothing

left to repair unless the couple understand and accept the profoundly spiritual and sacramental relationship which is the cornerstone of any marriage capable of salvation."

Milwaukee, Wis.—Clergymen need a code of ethics just like any other class of professional people, the Rev. T. Parry Jones of First Methodist Church, Sheboygan, Wis., told the Milwaukee Ministerial Association. He said such a code should seek to eliminate un-Christian twists in the pastor's mind that lead to jealousies and greatly damage the "service to the Kingdom."

"Jealousy is the minister's outstanding sin," Mr. Jones declared. "We're not greedy, gluttonous, licentious, or a bunch of drunkards. But because the sins of the flesh are so infrequent among ministers, sometimes we forget how badly we sin against the spirit. . . ."

"For instance, pity the poor pastor who can't stand to have his predecessor preach in his pulpit for fear he will steal some of the glory. Long-standing enmities have developed from situations like this."

"We often transgress in our preaching and public utterances. We are the only people who can stand up once a week and say what we want as long as we want to, without contradiction."

"Now, I believe a minister should state his convictions forcefully from the pulpit, but sometimes we do it without love for those who disagree with us. The only way we will be able to keep on preaching our consciences on live issues is to show a genuine love for all our hearers, regardless of whether they agree with us."

Albany, N. Y.—In a five-to-two decision the New York Court of Appeals upheld the right of a 12-year-old child to choose his own religion despite a premarital pact by his now separated parents. By its ruling the state's highest court affirmed a decision by the Appellate Division of the New York State Supreme Court last February, permitting the youth to follow the religion of his mother.

The legal fight centered in Malcolm, Jr., now 14, son of Malcolm Martin of Brooklyn, N. Y., a Roman Catholic, and his wife, Clara, a Christian Scientist. Mr. Martin carried the case to the New York Court of Appeals after the Appellate Division upheld a decision by Brooklyn Supreme Court official referee Meier Steinbrink. The referee held then that the boy could attend Christian Science Sunday school and public school if he so desired although Mrs. Martin, prior to her marriage in a Roman Catholic church in 1938, had agreed that any children of the union would be reared as Roman Catholics.

Judge Steinbrink's ruling followed testimony by the youth that he preferred public schools to Roman Catholic schools and that he would

become a Christian Scientist if his mother wished. Malcolm, Jr., was born October 17, 1940, and baptized a Roman Catholic shortly afterward. In 1947 Mr. Martin sued for annulment, charging that his wife had refused to honor their premarital agreement and was bringing the boy up as a Christian Scientist. Mrs. Martin then filed a cross-complaint for a separation.

New York.—A group of exiled Lutheran theologians is preparing a revised edition of the Bible in Latvian, which the British and Foreign Bible Society has agreed to publish. The project was reported in the news bulletin of the Latvian Evangelical Lutheran church here. The bulletin noted that there are some 150,000 Latvian-speaking people, including 100,000 postwar refugees from Communism, known to be living in the free world.

Washington, D. C.—A call for the maintenance of purity of doctrine and motive among Roman Catholic scholars marked the opening of a two-day Marian convocation at Catholic University of America here. The observance, held under the patronage of all four American cardinals, 18 archbishops, and 90 bishops, brought together leading Marian scholars from many seminaries and universities. The Very Rev. Francis J. Connell, C. SS. R., dean of the university's School of Sacred Theology, appealed to Catholic educators to consecrate themselves more deeply to the ideals embodied in the Immaculate Conception of the Virgin Mary.

Columbus, Ohio.—Artificial insemination of human beings through the use of donors other than the husband would be outlawed in Ohio under a bill introduced in the General Assembly. The measure would brand as illegitimate a child conceived through such insemination. It provides a penalty of \$500 and one to five years in prison for both persons participating in the illegal insemination.

The sponsor, Sen. Delbert E. Latta (R.—McComb), said he based his measure on a recent Chicago Superior Court decision holding that heterologous artificial insemination (using a donor other than the husband) "is contrary to good morals and constitutes adultery on the part of the wife." In the Chicago ruling, Judge Gibson E. Gorman held that a so-called "test-tube baby" of a woman involved in a custody proceeding growing out of divorce was born out of wedlock. The decision was widely publicized in Roman Catholic newspapers in our country. Mr. Latta said he believes his proposed legislation is the first of its kind in the nation.

Munich, Germany.—Bishop Hans Meiser of Munich, president of the United Evangelical Lutheran Church in Germany (VELKD), will

retire May 1, it was announced here. He will be 74 years old on February 16. Bishop Meiser, one of Germany's best-known churchmen, was largely responsible for the establishment of the VELKD, in which ten of 13 regional Lutheran Churches in East and West Germany are consolidated. The VELKD has a membership of 17.7 million, comprising nearly half of all Protestants in Germany.

Appointed pastor of the home mission in his native town of Nuremberg in 1911, Dr. Meiser served as pastor at St. Matthew's Church in Munich from 1915 on, and in 1922 he was named director of the then newly founded preachers' seminary in Nuremberg. He was assigned in 1928 as ranking official of the Bavarian Synod and elected bishop of the Lutheran Church of Bavaria in 1933.

Bishop Meiser has been prominently identified with ecumenical bodies, such as the Lutheran World Federation and the World Council of Churches. He visited the United States in 1936 and 1948.

In January, 1952, the Lutheran leader was awarded the Distinguished Service Cross of the West German Federal Republic by President Theodor Heuss for his meritorious service to the German people.

San Francisco.—The State District Court of Appeal ruled here that the nearby city of Piedmont cannot exclude private schools from zones that allow public schools. In a unanimous opinion the three-justice tribunal ordered the city to issue a building permit to the Roman Catholic Welfare Corporation and Corpus Christi Church in Piedmont for a parochial elementary school on property adjoining the church. In its ruling the court said:

"It is settled that parents have a basic constitutional right to have their children educated in schools of their own choice, subject to reasonable regulations.

"Having this basic right in mind, no reasonable grounds for permitting public schools and prohibiting all other schools teaching the same subjects to the same age groups can be suggested."

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

Sigtuna, Sweden.—Full intercommunion has been established between the (Lutheran) Church of Sweden and the (Anglican) Church of England. At the same time intercommunion has been achieved between the (Lutheran) Church of Denmark and the (Presbyterian) Church of Scotland. This was reported here by "Church News from the Northern Countries," a new bulletin issued by the Northern Ecumenical Institute, serving Denmark, Finland, Iceland, Norway, and Sweden. It said that intercommunion between the Anglican and the

Swedish Lutheran churches has been "definitely confirmed" by the Canterbury Convention and that members of the Swedish Church who have the right to receive Communion in their own church may also receive Communion in the Anglican Church. It has furthermore been resolved that Swedish pastors should, when opportunity arises, be allowed to speak in Anglican churches, the report added.

The Anglican Church recognized the validity of the apostolic succession of the Swedish Church as early as 1920, but the decisions dealing with intercommunion "have not always been adhered to," the "Church News" explained. The agreement on intercommunion between the churches of Denmark and Scotland was a result of longer discussions in the course of which the Danish Bishops Conference decided that they saw no reason why members of the two churches should not be allowed to partake in joint Communion, the "Church News" said.

Helsinki, Finland.—The Roman Catholic Church has demonstrated a "growing interest" in predominantly Lutheran Finland since the end of World War II, according to the information service of the Church of Finland. It points out that the Roman Church has established a "propaganda center" known as *Studium Catholicum* and a popular English school in Helsinki. The latter "is quite popular because all courses are taught in English," the information service explained. On the other hand, the Lutheran information service pointed out that most Roman Catholics in Finland are foreigners who live in urban areas and that, according to an unofficial statement by a leading Roman Catholic prelate, "the Roman Church has no possibilities of success in Protestant Finland." It added that, according to the *Finnish Statistical Year Book*, the Roman Church had 1,732 members in Finland in 1952. In 1880 its membership was 2,330.

Geneva, Switzerland.—Dr. Peter Brunner, well-known German professor of systematic theology, has been named a member of the Lutheran World Federation's Commission on Theology, it was announced at LWF headquarters here. The Heidelberg theologian, whose degrees include a Doctor of Theology degree from Harvard University, succeeds his countryman, Prof. Werner Elert, on the LWF commission. The change was made by Bishop Hanns Lilje, president of the federation, in accordance with a decision of the German National Committee for the LWF.

Geneva, Switzerland (NLC).—Preparations for the third Lutheran World Federation Assembly, to be held in 1957 in the United States, have begun.

Bishop Hanns Lilje of Hannover, president of the federation, visited

LWF headquarters here recently to discuss plans for the Assembly, and a meeting of an enlarged commission on theology has been called at Hamburg, Germany, on February 3—5, to determine and study the main theme of the Assembly.

The third Assembly of the LWF will be held late in the summer of 1957 at a place in the United States yet to be announced. The most likely sites for the event are Minneapolis, Minn., Philadelphia, Pa., and Purdue University at West Lafayette, Ind.

According to the LWF information office, Bishop Lilje said the Assembly should provide opportunity for the work of the world-wide Lutheran body as well as several public events.

Stressing that Lutherans ought to learn from the experience of last summer's World Council of Churches Assembly at Evanston, Ill., he added that with regard to conference methods two lessons were most apparent: first, that a carefully prepared presentation of the main theme is important; and, second, that it is important to speak evangelistically.

Bishop Lilje warned that the presentation of the main theme ought not be "too highbrow," but of a nature that is easily translated into a church sermon, the LWF information service said.

He added that the discussion of the chief theological issues ought to have a goal of which the participants in the debate are aware and that such a "directed discussion" should definitely exclude decisions on theological questions by majority vote.

Because the Evanston Assembly demonstrated the importance of speaking evangelistically, Bishop Lilje also suggested that an early decision be reached on what kind of messages and declarations should be planned for the 1957 LWF Assembly.

The task of the enlarged Theological Commission meeting at Hamburg in February will be to determine and study the main theme for the third Assembly, and the commission is also in charge of the preparation of preconference study material on the theme.

In addition to the four regular members of the commission, a total of 15 consultants have been asked to attend the Hamburg meeting, it was said.

The Americans expected to attend are Dr. Taito A. Kantonen of Springfield, Ohio, a regular member of the commission; and Dr. Martin J. Heineken of Philadelphia, Pa.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE MIRACLES OF JESUS. By Dennis Foreman. Boston: The Christopher Publishing House, 1954. 314 pages. Cloth. \$3.50.

This volume is a striking example of the grade A pap which is being fed to church people from many modern pulpits. Here is a book prepared by an author who tries to reconcile science with Christianity at the expense of the Scriptures. He attempts a scientific explanation of the miracles of Jesus; and the results are most depressing.

Although in his opening paragraphs the author insists that the "miracles of Jesus are something like his parables" (page 2), this insight is soon lost, particularly in the applications made of the various miracles. Perhaps an example or two will illustrate the superficiality of this treatment. The story of the raising of Jairus' daughter teaches, according to our author, that life has many disappointments and heartaches. That is all. There is nothing here about Jesus as the Lord of life and death, as the One who will return someday to raise the quick and the dead. All this is missing; and our guess is that the author does not believe these essential truths of Christian theology. Again, the miracle of Jesus stilling the storm is made to teach that life here on earth has its storms, and that Jesus "will appear *with* the storm; he will even emerge *from* the storm, taking shape from what appears to be a part of the storm itself" (page 46).

The book also contains many samples of the banal verse that is frequently used in preaching today to "tickle" rather than to edify the congregation. Here is a case in point (page 96):

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life from aching
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain.

True, these lines are taken from Emily Dickinson; but they were written in one of her least inspired moments. From its use we are tempted to conclude that the church of which Dennis Foreman is pastor each year observes be-kind-to-animals week!

MARTIN H. SCHARLEMANN

THEY TALKED WITH GOD. By Carl W. Segerhammar. Rock Island: Augustana Book Concern, 1954. 190 pages. Cloth. \$2.50.

This book carries the subtitle "Sermon Studies on New Testament Characters." It consists of a series of thirty-two meditations originally

used as radio messages. One can readily see that they commanded an interested audience. The style is direct, clear, popular. The titles are often arresting, for example, "Peter — A Diamond in the Rough," "Matthew — Pennies or Power," "Lydia — God and My Business," and "Jason — A Host to Trouble." As to content, at least in this reviewer's estimation, they are strong in the "I beseech you, brethren," while rather weak in the "by the mercies of God." We hold that even in radio addresses we should not hold back on the kerygmatic side of the Christian message. There is nothing more exciting than that, and it is needed by everybody. Perhaps the term "sermon studies" in the subtitle is intentionally used by the author as a hint to brother preachers that if they choose to follow his guidance they must supply elements presupposed by him.

VICTOR BARTLING

SCIENCE AND RELIGION and EXPERIENCE AND INTERPRETATION. By Charles E. Raven. New York: Cambridge University Press, 1953. 224 and 227 pages respectively. Cloth. \$4.00 per volume.

These two volumes contain, slightly altered, the lectures which the Regius Professor Emeritus of Divinity at the University of Cambridge delivered in New College, Edinburgh, in May, 1950 and 1952, under the general title *Religio Medicorum*. They fully live up to the tradition of previous "Gifford Lectures," for depth of thought, excellence of scholarship, and timeliness of subject. In his lectures Dr. Raven shows the historical antithesis of science and religion, of reason and revelation, and seeks a possible synthesis of the two, especially since scientists today are open to religious conviction, and religious sentiment is inclined to consider a reasonable scientific world view. The two volumes supplement each other. In the first the author analyzes the basic concepts and relations of religion and nature, depicts the Biblical attitude toward nature, and then points out how the universe was viewed in the ancient and the medieval period, how, after the Newtonian age, science totally emancipated itself from religion, until in the period after Darwin the scientific world view became almost totally materialistic and mechanistic. In more recent times, however, there has been a breakdown of materialism, and the period of rigid isolation of science and religion seems to be past, as science today, in its various aspects, recognizes the divine dynamic in nature. The first book closes with an appeal to theology to become more increasingly aware of the gratifying attitude of scientists toward the value of religion and to utilize the opportunity for a new and greater emphasis on religion.

The author does not advocate a revival of the "old orthodoxies." Scripture no longer can be regarded as infallible. The traditional doctrines of the Creation and the Fall must be revised in the light of the new knowledge. The ancient arguments for Christianity from miracles and prophecy require re-examination. In short, there can be no synthesis of traditional

orthodoxy and scientific claims. But neither can extreme modernism with its doctrinal nihilism have a place in the new awareness of the importance of religion. (There is a latent suggestion that perhaps religious conditions in Britain might point the way to the solution of the problem, for there science and religion have always dwelt together in the universities, and there no antagonism has existed between socialism and churchmanship.) Nor is neo-orthodoxy able to solve the new problem of religious awareness, since it is largely a reaffirmation of orthodoxy.

In the second volume the writer develops, illustrates, and applies his principles by discussing and analyzing special church doctrines to show how these may be used by theologians today to further the new religious emphasis.

The lectures are clear and fraught with historical and scientific material, but they surrender the doctrinal content of traditional Christian theology.

JOHN THEODORE MUELLER

CHURCH, STATE, AND FREEDOM. By Leo Pfeffer. Boston: The Beacon Press, 1953. XVI and 605 pages, plus 70 pages of notes. Cloth. \$10.00.

The question of the relationship prevailing between church and state is of importance to any society. It is of crucial significance in America, which, in its founding days, undertook a unique experiment in the separation of powers to create the conditions of religious freedom.

This freedom is sometimes taken for granted. It is good, therefore, to read a thoroughgoing discussion of the whole problem by an authority in the field. In that way we begin to realize what issues are involved in the old problem of separating church from state and state from church. This volume will reveal how wisely this whole question has been treated by those responsible for our laws and court decisions. At the same time the reader becomes acutely aware of the fact that separation is still a very sensitive area, requiring constant vigilance.

The author approaches this area of discussion from his point of view as a special counselor for the Jewish Welfare Board and as a lawyer who has had to handle many cases involving church and state for the Supreme Court of the United States. Coming at the problem from his point of view, Mr. Pfeffer makes a significant contribution.

In point of fact, this volume is three books in one. It is a history of the origin and development of the principle of separation. It is also a record of the leading cases which have developed in this country in the matter of applying the separation principle. In the third instance, it is a prescription for keeping church and state separated. Anyone who wants to speak intelligently on the subject of church and state will have to take this volume into account.

Mr. Pfeffer's discussion is up to date, except for the decisions and changes that have been made since the appearance of his book. At the time of

writing clergymen were still excluded from the benefits of Social Security. That has now been changed, happily. Moreover, there is no discussion in this volume of the "Milwaukee Case," involving the Wisconsin Synod and its proposed high school in the suburb of Wauwatosa. This case, by the way, demonstrates how dangerous it is to assume that religious freedom is something to take for granted. If the decision in this case is allowed to stand, it means that there will be limitations on Christian education, particularly on the secondary level. It is unfortunate that we do not have Mr. Pfeffer's discussion and reaction to this decision of the Supreme Court of the State of Wisconsin. It would be illuminating to see how he handles this case in the light of his vast experience.

Mr. Pfeffer's approach is very realistic. For instance, he has as biting a discussion of Bible reading in public schools as one can find. He points up the fallacies involved in this procedure and goes on to point up the ineffectuality of such reading. "The effect of public school Bible reading on one schoolboy was related to this writer by a rabbi asked by the boy to identify the 'good Mrs. Murphy' who was going to follow him the rest of his life. It took some questioning by the rabbi to ascertain that the boy was referring to the 'goodness and mercy' of the 23d Psalm." (Page 385.)

This volume suffers from two serious weaknesses. It has no index, unhappily, to the many cases discussed in the course of the presentation. Secondly, the author is too often content to quote from secondary and even tertiary sources. Luther's position, for example, is described in quotations that are not traced back to any edition of Luther's works, but only to the use made of them by Lord Acton.

Despite these two deficiencies this is a must volume for anyone who proposes to be conversant with the problems of church and state. No church official's library is complete without this exhaustive, and at times exhausting, book.

MARTIN H. SCHARLEMANN

THE SUN AND THE UMBRELLA. By Nels F. S. Ferré. New York: Harper and Brothers, 1953. 156 pages. Cloth. \$2.00.

The subtitle of this book is "A Parable for Today." The book is cleverly conceived and interestingly written, but the conservative Christian reader will regret that it openly disavows fundamental Biblical truths. The "sun," according to the "parable," is God's love which shines freely upon all men. But men put up various umbrellas to keep away this divine sunshine. One umbrella is the orthodox doctrine of Christ, in particular, that of His sinlessness, which robs Him of His humanity. Another umbrella is the doctrine of the virgin birth, which became necessary to bolster the miracle of Christ's sinlessness. A third umbrella is the traditional doctrine of the divine atonement, which presupposes that God is the very opposite of love. A fourth umbrella is the doctrine of Christ's resurrection, which had its origin in the fact that ideas from the mystery religions were sucked into Christianity. Of all umbrellas the writer regards the doctrine of Christ's

second coming as the darkest, since it completely shuts out the living God. The incarnation, as other doctrines connected with it, merely serves as the revelation of God's love "to indwell and fulfill man." Another umbrella is the doctrine of the divine inspiration of the Bible, and here even Jesus was mistaken when He made Scripture both the final authority and the object of faith. But the church itself became an umbrella when it made itself the agent of salvation for the individual. Thus, the book asserts, there are numerous umbrellas within Christendom. But, as the writer continues, there are umbrellas also outside Christianity put up by men to shut out the sunshine of divine love, such as the ideology of Communism, man's reason and law, and science considered as an absolute. These indeed are "umbrellas" that shut out God's love in Christ Jesus and may be summed up in the word "unbelief," or the rejection of the Biblical truths revealed for man's salvation. This is done also in the author's "parable," which puts revealed Biblical truths on the same level as human ideologies that are both untrue and pernicious.

J. T. MUELLER

THE ENGLISH RELIGIOUS TRADITION. Sketches on Its Influence on Church, State, and Society. By Norman Sykes. London: SCM Press, Ltd., 1954. Cloth. 121 pages. 7s6d.

The British Broadcasting Corporation presented this series of thirty talks in 1952 by Norman Sykes, Dixie Professor of Ecclesiastical History and Fellow of Emmanuel College, Cambridge. They are bold sketches of the major religious movements in England during the past four centuries, sometimes oversimplified, but always interesting.

A little volume of this kind can bring much by way of review and new information to help the busy pastor or teacher to maintain his acquaintance with essential information in English church history. CARL S. MEYER

EIN ANDERES AMERIKA. By Lina Lejeune. Stuttgart: J. F. Steinkopf Verlag, 1954. 157 pages. Cloth. DM 9.80.

During the summer of 1938, before the Hitler confusion had set in, Vice-President H. Le Roy Fancher of Houghton College in western New York visited Eisenach, where he met the author of this book, who at that time was the proprietress of a school for brides which had gained considerable note in Germany. In 1949, after the Hitler regime, Houghton College engaged Miss Lejeune as professor of modern languages (German and French). What she heard and saw in Fundamentalist America ("the other America") is interestingly reported in her "travel account," whose insights and impressions are valuable, since Miss Lejeune is a well-educated, mature teacher. Friends made it possible for her to see the whole Fundamentalist America from the Atlantic to the Pacific coast. At times her descriptions are lacking in accuracy as she sees our country from too narrow a view, but on the whole her judgments are correct, and she succeeds in holding her readers spellbound to the last page. Since she

interprets American conditions and expressions for her German readers, the American reader may glean many German equivalents for English expressions. We hope that this fascinating narrative will interest many Americans in the study of the German language.

JOHN THEODORE MUELLER

HUNTED HERETIC: The Life and Death of Michael Servetus, 1511 to 1553. By Roland H. Bainton. Boston: The Beacon Press, 1954. xii and 270 pages. Cloth. \$3.75.

The differences between Calvin and Servetus were fundamental. Servetus believed that Jesus was the Son of the Eternal God, but not the Eternal Son of God. Servetus was condemned to die as a heretic, because of his anti-Trinitarianism and antipaedobaptism. He was burnt at the stake at Champel on October 27, 1553.

The author says: "The execution of Michael Servetus posed the question of religious liberty for the evangelical churches in an unprecedented manner. . . . The story of Calvin and Servetus should demonstrate for us that our slogans of liberty need continually to be thought through afresh." (Page 214.)

The story has in it dramatic aspects and lessons. It is told by one of the foremost experts on the sixteenth century in this country. It includes solid scholarship, a careful analysis of Servetus' theology, and a technical exposition of his scientific accomplishments. All in all, it is an excellent piece of writing. It is the authoritative account of the life of Servetus. It establishes that Servetus was burnt because of his theological views, not because of his political intrigues, or because of Calvin's personal animosity towards him.

CARL S. MEYER

THE ANGLICAN PULPIT TODAY. Representative Sermons by Leading Preachers of the Anglican Communion. Edited by Frank D. Gifford. New York: Morehouse-Gorham Co., 1953. 253 pages. Cloth. \$3.50.

Dean Gifford herewith publishes a collection of forty-two sermons by as many preachers of the Anglican tradition throughout the world. The Foreword reveals an interesting purpose to the work, namely, to provide, especially for men preparing for the ministry, a survey of uniquely Anglican preaching. This uniqueness derives from a simultaneous stress "on both the sacerdotal and the homiletic aspects" of the ministry and the service of worship. Dean Gifford points out that some Anglican clergy are much like Protestants in their accent on the preached Gospel, others utilize preaching chiefly for teaching and the explanation of worship, and still others want "both the dispensing of the Word and the administration of the Sacraments to be essential and interrelated." The editor observes that the sermons are shorter than those of the Protestant pulpit, that they are less Biblical or expository and use "fewer literary quotations or illustrations." The sermons vary in form and in the explicitness of the Gospel.

RICHARD R. CAEMMERER

AN INTRODUCTION TO PSYCHOLOGY: An Evangelical Approach.

By Hildereth Coss. Grand Rapids: Zondervan Publishing House, 1952. 464 pages. Cloth. \$4.95.

Here is something new in the field of psychological literature, a textbook for college students in general psychology written from a positive Christian point of view, or, to use the language of the author, "a textbook in general psychology screened through the Word of God." The author is head of the Psychology Department at Taylor University, Upland, Ind. The book grew out of more than twenty years of teaching experience and deals with the subjects of general psychology in fourteen chapters. Those on "Organic Evolution" and "The Dynamic Christian Personality" deserve special attention. Teachers and students of psychology will also appreciate the chapter on "The Schools of Psychology."

Each chapter is followed by an extensive bibliography covering the pertinent literature for the subject discussed. The book contains many helpful illustrations for the benefit of the student and the instructor, and a fairly comprehensive glossary of difficult terms. The index of terms and names at the end of the book enhances its usefulness considerably.

The style of the book is clear and readable, avoiding all unnecessary pretentious professional jargon. The print is excellent and the format that of the handy textbook type.

No two teachers of psychology or textbook writers will agree in all detail as to what ought to constitute a course in general psychology, and so there will be some difference of opinion about the content and the emphases of this book. These are matters of subjective opinion and experience, and no absolute criterion can be applied.

But the unique characteristic about this book is the fact that here in 1954 we have a professor of psychology and a Ph.D. in that field endowed with the moral and academic courage to write a textbook on psychology "screened through the Word of God," without in any way ignoring or neglecting or doing violence to what modern psychology has contributed to human knowledge. The author does not hesitate to quote the Bible (many times and with understanding), to mention God (45 times), to call attention to sin (five times), to divine grace (three times), immortality (twice), redemption, conversion, and to point out the influence these factors have had in human life and behavior.

Psychology, defined as the science of the soul and its behavior, aims to find the answer to the question Why does man behave as he does? Modern psychology has contributed much towards a better understanding of man and his behavior; still there remain important areas of man's mysterious being which cannot be penetrated by scientific research or by test tube and laboratory methods, but which nevertheless have a profound bearing on his life. Man has a spiritual side to his being. To recognize that is of paramount importance for an understanding of man. To ignore that fact is to ignore an important factor of psychology. No one can

fully understand or explain human conduct without a recognition and knowledge of sin and its devastating effect upon human nature, or of the image of God in man, or of the natural law and conscience inscribed in the heart of man, or of the power of faith and conversion, etc. But that knowledge can be acquired only through revelation and not by experimentation. This is not a confusion of theology and psychology; this is good psychology, if psychology really aims to do what it claims to accomplish.

The author and the publisher are to be commended for that courage and their Christian conviction in giving this book to the Christian students of our country, who so often become confused in their faith in modern psychology classes. This book deserves a place in the library of every church-affiliated college in the United States and Canada.

A. M. REHWINKEL

THE LITURGICAL RENAISSANCE IN THE ROMAN CATHOLIC CHURCH. By Ernest B. Koenker. Chicago: The University of Chicago Press, 1954. 272 pages. Cloth. \$5.00.

This book treats a timely subject. Fortunately it was written by a Lutheran theologian. Dr. Koenker is a member of The Lutheran Church—Missouri Synod and a member of the faculty of Valparaiso University. In his Preface he says frankly: "Every writer operates from within a certain frame of reference. That of the present writer is determined by the Holy Scriptures as these were rediscovered through the Lutheran Reformation." It would have been easy for him to wax hot and cold while writing his book; instead, he succeeded remarkably in remaining academically objective without becoming dull and unassertive. He discusses a most vexing and difficult problem with insight and clarity; his approach, though profoundly critical, never becomes nasty, petty, compromising, or unreasonable. Without making it his primary objective (the book is an adaptation of the dissertation he presented in candidacy for the degree of Doctor of Philosophy), his study furnishes indisputable proof for the fact, all errors of Rome notwithstanding, that the Gospel has not been sterile and dead, but fruitful and vital also in the Roman Catholic Church. Thus in Chapter VIII he shows that Dom Odo Casel's *Mysterientheologie*, though not yet accepted by the hierarchy in Rome, removes some of the props from Rome's doctrine of transubstantiation and puts into question certain decrees of the Council of Trent.

Dr. Koenker calls attention also to other problems which embarrass Rome today. There is a strong reaction within the Roman Catholic Church against stressing the sacrifice of the Mass to the exclusion of reception of the Sacrament of Holy Communion. There is growing agitation against the excesses of the cult of the saints, against the perpetuation of fables and myths, and against the use of the rosary during the celebration of Mass. Not a few Roman Catholics resent the sentimentalism which finds its way

into novenas and into much present-day hymnody of the Roman Catholic Church. There is a demand for a deeper and more widespread study of the Holy Bible and of sound theology. The doctrine of the universal priesthood is receiving a new interpretation which comes close to that given by Martin Luther. There is great demand for use of the vernacular in services of corporate worship, even including the Mass itself, and the movement for greater congregational participation in worship practices of the church is meeting with considerable official encouragement. Professor Koenker is of the opinion that the Roman Catholic Church will ever remain aloof from the world-wide ecumenical movement, partly because her hierarchy will never surrender its prestige and power and partly because Rome insists that if there is to be church union it must be on the basis of a complete surrender and return to the Roman Catholic Church. American Roman Catholicism has not yet felt the full impact of the liturgical renaissance; its aims and success are more evident in Europe, particularly in Germany, the land of Martin Luther, whose spirit is not detached from this renaissance. Austria and France, too, are seeing a rebirth of the Roman Catholic Church. Chapter XII, in which the artistic expression of the new spiritual life is discussed, is one of the most interesting and inspiring chapters of the book; would that more Lutherans of America were as far along in the appreciation of Christian art and in an awareness of its value and efficacy for the spiritual life of the Lutheran Church and her people as are many of the leaders of the liturgical renaissance of the Roman Catholic Church. On page 198 Professor Koenker says: "The one-sided stress on the presence of Christ in the Eucharist, the approach bent on obviating heresy, the understanding of religion in terms of a system of doctrine—all these must go." It would have been well for the author to explain or modify the last part of this statement, since it can be challenged with good cause. In view of the fact that his book stresses throughout the importance of sound theology and the dangers of false doctrine, we shall assume that he is speaking of a type of doctrine which degenerates to mere theological verbiage. Taking into consideration that the liturgical renaissance of the Roman Catholic Church is seeking earnestly to restore truth and to reject error, the movement deserves our prayers, not our condemnation. One cannot but arrive at this conclusion after one has read Dr. Koenker's splendid book.

WALTER E. BUSZIN

A TREASURY OF HYMNS. Selected and edited by Maria Leiper and Henry W. Simon; decorations by Frank Lieberman, historical notes by Wallace Brockway. New York: Simon and Schuster, 1953. 376 pages. Cloth. \$6.00.

There is much to be said for this publication. It covers a wide variety of hymns, is attractively bound, and its individual pages appeal to the eye. The message of salvation through the atoning blood of Jesus Christ was

not deleted from its hymns, and the volume does not cater to a social gospel. The majority of its hymns and hymn tunes are familiar, and there is much information in the brief historical notes which is not generally known. Two settings of "A Mighty Fortress" were included, the one with the English and the other with the German text. We were happy to find in it, too, the plain-song setting of "Vexilla Regis," together with the excellent translation by John Mason Neale. A good percentage of the hymns included may be sung with enjoyment and "unto edifying" even by music lovers who possess critical musical sense and knowledge of a higher order. Consequently, we were a little surprised to find Ralph Vaughan Williams' "Sine Nomine" in its simplified version; the more elaborate but not difficult arrangement is far more satisfactory and inspiring. A melody by Dykes was assigned to "The King of Love My Shepherd Is"; the traditional Irish melody would have been better, since it is better known and has more popular appeal. There are too many tunes by Barnby, Dykes, and other 19th-century composers which had been relegated to obsolescence as long as twenty years ago. For the majority of the chorales the original rhythmical version would have been better than the isometric. The compilers explain why they included certain compositions which are not hymns; it is accordingly difficult to understand why an inane song like "Little Drops of Water" (p. 292) should have been included, since children's hymns should be meaningful and help to prepare children for adulthood. To Lutherans the theology of "Once to Every Man and Nation" (p. 188) and of Mozart's "Ave Verum" (p. 278) is not acceptable. The classifications of the book are at times misleading; while it is difficult to define and apply the term "gospel hymn" satisfactorily, we do not ordinarily think of a hymn like "Just as I Am" as in that category. "Jesus, Savior, Pilot Me," which is not so classified, comes much closer to being a "gospel hymn." (We were again impressed by the fact that there is so little Gospel in so-called gospel hymns; for this very reason we prefer to refer to them as revival hymns.) The first four hymns of the "gospel hymn" section contain practically no Gospel. The Gospel content of "The Old Rugged Cross" is hardly to be compared with the Gospel content of our Lutheran Lenten chorales. *A Treasury of Hymns* reflects the fact that the people of America are indeed a heterogeneous people. We know of nothing that can integrate them better than good hymnody.

WALTER E. BUSZIN

A HISTORY OF PREACHING IN BRITAIN AND AMERICA, Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them. By Frederick Roth Webber. Milwaukee: Northwestern Publishing House, c. 1952. Vol. I. 758 pages. Cloth. \$5.00.

Current homiletical literature is characterized by dozens of little books. Here is a large one — and not only big, but good. The first of a projected three-volume series, Part One comprises the study of England. In 746 pages

the Rev. F. R. Webber presents a history of British preaching, beginning with the Celtic Church and closing with Archbishop Temple, G. Campbell Morgan, and several other recent preachers now deceased. A supplementary chapter sketches the history of preaching in Cornwall, a focus of the author's special interest. Pastor Webber's method is to give a sketch of a given period with historical judgments and theological appraisals. Thereupon he presents biographical sketches of the outstanding preachers of the given period. Each of these sketches is a unit in itself and sometimes repeats material from adjacent historical or biographical units. This makes for a somewhat cyclical treatment in the mind of the reader who goes through the work at one sitting; but it makes the volume unusually helpful for reference. A good index of subjects and persons is appended. Careful summaries of available literature follow each biography. Contemporary living preachers are not discussed. The author reveals not only competence, but also concern for his task. He has a heart for the people, through the centuries, to whom the Gospel came in Britain. His close acquaintance with English geography and architecture is apparent in his careful listings of place names and in his illustrations. His reflections on the contrast between the "chapel" and its accent on preaching, and the Anglican parish with its sacramental life, is illuminating. But the author is critical also of the Tractarian denial, in effect, of the spoken Gospel as a means of grace. Interesting is the author's theory concerning the long-range causes of the Reformation in England (p. 153). Pungent and appropriate observations dot the pages: The dangers of unionism; the importance of a clear understanding of objective justification (e.g., p. 380); the incompatibility of accents on church building and on preaching (p. 130); the need of preaching to edification as well as awakening (cf. pp. 53, 94, and the splendid quotation from Latimer, p. 165); the contrast between the spoken and written style (p. 406); the paradox of the liberal evangelical (p. 701).—Reading and rereading this book will stimulate the preacher's respect for his own calling and refresh the focus upon Law and Gospel in his preaching. We sincerely hope that Volume Two on Scotland, Wales, and Ireland, and Volume Three on America will appear in due course.

RICHARD R. CAEMMERER

A MESSAGE FROM OUR CHURCH. By Elmer Kettner. St. Louis: Concordia Publishing House, 1954. Flip chart and user's manual. \$1.75.

This is a flip chart containing 18 illustrations and Scripture texts, to be used by the laity in personal missionary work. The cards are fastened to a cardboard stand which may be placed on the table, making it simple to show chart after chart while bringing the Christian message to the unchurched. An explanatory manual is included. The device could also be used as a visual aid in Sunday school classes to acquaint our youth with the work of the Kingdom.

O. E. SOHN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

The Medical Language of St. Luke. By William Kirk Hobart. Grand Rapids: Baker Book House, 1954. xxxvi and 305 pages. Cloth. \$3.60. This ninth title in the publisher's Co-operative Reprint Library is a photolithoprinted reissue of the 1882 edition of a carefully tabulated, well-indexed study of the medical terms occurring in the Gospel according to St. Luke and the Acts of the Apostles. The author's thesis is that the Third Gospel and the Book of Acts are, on a linguistic basis, demonstrably the works of a person well acquainted with the language of the Greek medical schools. To this end he discusses in Part I the medical language employed in the account of the miracles of healing, and in Part II the medical language used outside of medical subjects. A six-page appended note discusses the probability of St. Paul's employment of St. Luke's professional services.

The Faith That Rebels: A Re-examination of the Miracles of Jesus. By David Smith Cairns. Sixth edition. New York: Harper and Brothers, 1954. 260 pages. Cloth. \$3.00. First published in 1928, this work went through four subsequent editions during the following five years. After a lapse of twenty-one years the present sixth edition—an unchanged reprint of the fifth—makes the work available to a new generation of exegetes and theologians. The author, now deceased and sometime moderator of the United Free Church of Scotland, rejects both what he calls the "traditional" and "Modernist" theories of our Lord's miracles in favor of his own interpretation, in which he endeavors to take account of modern scientific and religious world views. He concludes that the "undying message" of the miracles of our Lord and of His teaching about faith is "that God is more near, more real and mighty, more full of love and more ready to help every one of us than anyone of us realizes." In his foreword, Donald Baillie points out the affinities between Cairn's thought and that of A. G. Hogg, Gustav Aulén, and Karl Heim, all of whom acknowledge their dependence on Arthur Titius.

Pastor and Church: A Manual for Pastoral Leadership. By Gilbert L. Guffin. Nashville: Broadman Press, 1955. xviii and 154 pages. Cloth. \$2.00.

King Ever Glorious: The Story of Holy Week. By Paul W. Streufert. St. Louis: Concordia Publishing House, 1955. 112 pages. Cloth. \$1.50.

Death . . . and After? By Lee Roberson. Wheaton: Sword of the Lord Publishers, 1954. 93 pages. Cloth. \$1.50.

When the King Comes Back. By Oswald J. Smith. Wheaton: Sword of the Lord Publishers, n. d. 136 pages. Cloth. \$1.50.

Beyond Our Limitations. By Tracy Hollingsworth Lay. New York: Philosophical Library, 1955. 114 pages. Cloth. \$3.00.

An Intellectual Primer. By Jay C. Knode. New York: Philosophical Library, 1955. 88 pages. Cloth. \$2.50.

General Rubrics for the Conduct of Divine Worship in the Lutheran Church. St. Louis: Concordia Publishing House, n. d. [1955]. 11 pages. Paper. 25 cents.

Evening Mass. By Gerald Ellard. Collegeville: The Liturgical Press, 1954. ix and 90 pages. Cloth. \$2.00.

The Woman of Tekoah, and Other Sermons on Bible Characters. By Clarence Edward Macartney. New York: Abingdon Press, 1955. 160 pages. Cloth. \$2.00.

Kerygma and Myth: A Theological Debate. Edited by Hans Werner Bartsch: translated from the German by Reginald H. Fuller. New York: Macmillan Company (London: S. P. C. K.), 1953. xii and 228 pages. Cloth. \$4.50.

Our Songs of Praise. Compiled and edited by Edward W. Klammer; harmonizations prepared by Paul G. Bunjes. Full music edition. St. Louis: Concordia Publishing House, 1954. vi and 168 pages. Cloth. \$2.95.

Corpus Christi: Essays on the Church and the Eucharist. By E. L. Mascall. London: Longmans, Green and Company, 1953. xii and 118 pages. Cloth. 15/—.

The Development of Christian Worship: An Outline of Liturgical History. By Benedict Steuart. New York: Longmans, Green and Company, 1953. xxvi and 290 pages. Cloth. \$4.50.

Bischof, Pastor und Gemeinde: Die lutherische Lehre vom Amt, gesehen vom Standpunkt eines deutschen Lutheraners in England. By Hans H. Kramm. Berlin: Lutherisches Verlagshaus, 1954. 66 pages. Paper. DM 4,20.

Stellungnahme zu Bultmanns "Entmythologisierung." By Fritz Rienecker. Wuppertal: Verlag R. Brockhaus, 1951. 86 pages. Paper. Price not given. The author analyzes the concept of *mythos* in the New Testament and the twofold implications of "demythologizing": (1) as the elimination of "mythological" elements, urging that Bultmann's position necessarily leads to the elimination of the Ascension, the Descent into Hell, the expectation of our Lord's return, spirits and demons, the New Testament miracles, the Virgin Birth, the Resurrection, and other essential elements of the New Testament revelation; and (2) as the existential interpretation of the remaining "mythological" elements. The position of the author is that of the manifesto translated in this journal (Vol. XXIV, No. 11, November, 1953, pp. 854—856) by Prof Paul M. Bretscher, under the title "Either Bultmann or the Bible."

The World to Come. By Isaac Watts, with a biographical sketch of the author by S. Maxwell Coder. Chicago: Moody Press, 1954. 448 pages. Cloth. \$4.00.

Best Sermon Pictures: 2,935 Anecdotes and Illustrations. Compiled by James Gilchrist Lawson. Chicago: Moody Press, 1954. 523 pages. Cloth. \$4.95. The present volume is a reprint of the *Cyclopedia of Religious Anecdotes*, which the compiler—a well-known editor, evangelist, and crusader for reform in the early decades of the present century—first published in 1923.

Commentary on the Epistles of James and John. By Alexander Ross. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 249 pages. Cloth. \$3.50.

Spiritus et Veritas: Essays in Honor of Kārlis Kundzins on His Seventieth Birthday. Edited by A. Auseklis for the Societas Theologorum Universitatis Latviensis. Eutin: Andreas Ozolins Buchdruckerei (San Francisco: The Rev. A. Ernstsons, 767 Silver Avenue), 1953. 196 pages. Paper. Price not indicated.

The Prophecies of Daniel in the Light of Past, Present, and Future Events. By Louis T. Talbot. Wheaton: Van Kampen Press, 1954. 234 pages. Cloth. \$2.50. The third reprinting of a popular interpretation of the Book of Daniel first published in 1940.

Counseling with Young People. By C. Eugene Morris. New York: Association Press, 1954. 144 pages. Cloth. \$3.00.

Der Römerbrief. By Hans Asmussen. Stuttgart: Evangelisches Verlagswerk, 1952. 371 pages. Cloth. DM 16,80.

The Life and Ministry of Jesus. By Vincent Taylor. New York: Abingdon Press, 1955. 240 pages. Cloth. \$3.00.

Early Christian Interpretations of History. By R. L. P. Milburn. New York: Harper and Brothers, 1954. ix and 221 pages. Cloth. \$3.00.

Anchor of Hope: The History of an American Denominational Institution, Hope College. By Preston J. Stegenga. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 271 pages. Cloth. \$3.50.

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